Engraved by J. B. Longacre from a Painting [illegible] R. A. taken in England in 1820

JOHN EMORY.

[illegible] OF THE METHODIST EPISCOPAL CHURCH

THE LIFE

OF THE

REV. JOHN EMORY, D. D.,

ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

BY

HIS ELDEST SON.

WITH AN APPENDIX.

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PREFACE.

For publishing a memoir of one who occupied so prominent a position as the late Bishop Emory, no apology is needed. But it may be necessary to account for its delay and its authorship. Shortly after the death of the bishop, the preparation of his biography was committed to one peculiarly fitted for it by intimate acquaintance with his subject, and superior skill as a writer. When, however, after some time, but few materials presented themselves, the undertaking was relinquished, as not likely to meet public expectation. In this state of things, the present author was urged, as indeed he was at first, to make the attempt. To this he was, on many accounts, repugnant. To appear, for the first time, before the public as an author, was in itself sufficiently embarrassing; how much more so as the biographer of his father. To these personal objections was added the still more painful apprehension that, in such hands, injustice would necessarily be done to the subject. Apart from his inexperience as a writer, his near relation to the subject of the memoir would cause many to interpret the simplest narrative as the overwrought panegyric of filial partiality; and thus, while endeavouring to perpetuate his father's memory, he would be detracting from his reputation.

These objections seemed conclusive; and, for a long time, all thoughts of the work were abandoned. At length, however, the author was led to believe that he should sacrifice such feelings of delicacy, whether toward his own reputation or his father's, rather than not give the church and the world some memorial, however imperfect, of one who was so bright a model of the Christian and the minister. Accordingly, about eighteen months since, he undertook the work amidst his professional engagements at Dickinson College. Even the slow progress, however, which, under such circumstances, he must necessarily make, was still further retarded by the author's entrance upon a life as little propitious as any, perhaps, to such pursuits—that of a Methodist itinerant preacher. And

it was amid the engagements and interruptions incident to travelling a circuit, that the manuscript was at length so far completed as, about eight months ago, to be placed in the printer's hands. Since that time its publication has been necessarily delayed by the transmission of proof-sheets, through irregular and infrequent mails, to and from the author's residence.

If any shall consider him rash in attempting what one of greater experience had declined, he would plead, in further justification, the fact that, in the progress of the work, papers which had been thought useless were found to add some facts, and throw light on others, so that the materials proved to be more ample than was at first supposed. Still it has been a source of embarrassment to the author, and doubtless will be one of regret to the reader, that Bishop Emory did not keep a full and regular journal of his life. His apology and our consolation must be, that the time which this would have consumed was not wasted in idleness, but was scrupulously devoted to what he conceived to be, and what probably was, more important business.

Wherever it was practicable, the communications of others, and extracts from Bishop Emory's own writings and correspondence, have been introduced in preference to original matter. This course has, in some instances, interfered with the unity and symmetry of the composition, but it has been adopted in the belief that whatever it might detract from the literary merit of the author, it would add to the fidelity of the biography.

Mr. Emory's various official relations to the church, and the impress which his master mind stamped on its history and its institutions, have made it necessary to enter into some details, which would otherwise be out of place. But it is believed that the chapters on the Canada affairs, on the "reform" controversy, and on the Book Concern, to which this remark particularly applies, will not be found the least interesting or instructive portions of the work.

By some, the Appendix will, probably, be considered the most important part. Mr. Emory's sermon before the British Conference, the only one, it is believed, that he ever published, or even wrote at length, is valuable, both for its intrinsic merit, and as a specimen of his style. The report on the Book Concern, coming, as it did, from one better prepared, than any other of his day, to write on the subject, contains information and advice, in regard to

that institution, which should be treasured up as a precious legacy. The extracts from Mr. Emory's editorial writings present, in a small compass, his maturest opinions on subjects of vital importance, and permanent interest to the church. The plan of an education society, which follows, though but a first draft, furnishes the outlines of a system, which, it is to be hoped, will yet be put into operation.

To those who were intimately acquainted with the subject of this memoir, the author is apprehensive that he will appear sometimes to have sacrificed the reputation of the father to the delicacy of the son. If others shall rise from its perusal with the belief that it is an eulogy exaggerated by the partiality of the writer, let them consider that this itself would be no small tribute to Bishop Emory's character, if, in the contemplation of it, the fidelity of the biographer had yielded to the overpowering influence of filial affection. But it is believed that no such charge can justly be preferred. The author has certainly not sought to find faults in the subject of his memoir merely to show his own impartiality as a historian; but, at the same time, he has given as faithful a narrative as an intimate acquaintance with the deceased, access to all his papers, and communication with his friends, enabled him to prepare.

If any anticipate from this work a tissue of incident and adventure, they will be disappointed. If such occurred to Mr. Emory, as doubtless they did, he seldom thought them worthy of mention, much less of record; and, of course, they are lost to the biographer. But if any desire to trace the influence of parental training, the development of intellectual and moral character, the fruits of untiring industry, of early piety, and of devotion to the cause of God at the sacrifice of worldly ease and emolument, together with the effect which one master spirit can produce on the institutions, the economy, and the action of an entire denomination, it is believed that few more profitable subjects of contemplation will be found than the life of Bishop Emory.

With these observations, and with sincere acknowledgments to those who have kindly assisted in his labours, the author commits this first production of his pen to a candid public, with no other anxiety than that it may incite many to imitate the example of one whose memory it will ever be his delight to honour.

Baltimore, Md., May, 1841.

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LIFE OF BISHOP EMORY.

CHAPTER I.

MR. EMORY'S PARENTAGE AND YOUTH—A. D. 1789–1805.

"It pleased God," says Bishop Emory, in a brief sketch of his early life, which he wrote a year or two before his death, "to give me birth on the eleventh day of April, 1789. The place still endeared to me as my native spot was on the left shore of Chester River, in Spaniard's Neck, Queen Ann's county, Eastern Shore of Maryland. My parents were Robert and Frances Emory, both members of the Methodist Episcopal Church, in which my father was a leader. His house was also one of the constant homes of the preachers of the circuit, to whose company and conversation I was consequently accustomed from infancy; and at none, I believe, were they ever more welcome; while at few, if any, probably, did they or their beasts fare better. I have been informed, by my mother, that in her confinement at my birth she made a solemn dedication of me to God, earnestly desiring and praying that I might be called of him to the holy work of the ministry, and always having a strong impression that her desire and prayer would be fulfilled.

"My father, the oldest son of John Register Emory, of the same county, and near the same place above mentioned, was a man of great industry, probity, liberality, and firmness of purpose. To his own family he was diligently attentive, and greatly endeared. The confidence and affections of his neighbours he enjoyed in a high degree, and uninterruptedly throughout his life, as was evinced in the frequency with which he was called upon to aid them as an arbitrator, and in various other ways in their domestic and local concerns. Though he had been favoured with but moderate advantages of education in early youth, yet, so diligently had he improved himself, and so much integrity and practical good sense did he

always evince as a man of business, that the public estimation of him was shown in his appointment to the judicial bench of his county, as an associate with that amiable man, and distinguished jurist, James Tilghman, the late chief justice. This appointment he held till the legislative reorganization of the judiciary system of Maryland, by which it was required that professional lawyers alone should occupy the bench; after which he received the appointment of a justice of the Orphan's court. He was also, during many years, and, I believe, till his death, in the commission of the peace. His constitution was robust, and he had enjoyed almost uninterrupted health till within a few years previously to his death. He died on the sixteenth of March, 1813, in the fifty-fourth year of his age, of a prevailing epidemic, which, during that spring, spread great mortality through Queen Ann's, and the adjacent counties. I had the melancholy satisfaction to be with him in his last illness, having received information of it from my mother, by an express, while on Talbot circuit. His last words were characteristic and emphatical. Perceiving that his end was fast approaching, as I watched by his side, I said to him, 'My dear father, do you see your way clear to heaven?' He answered, 'Yes; I am as sure of it as that two and two make four.' In a few minutes after which, drawing the covering closer about him, he tranquilly breathed his last.

"My mother, whose maiden name was Thomas, was the daughter of Tristram and Ann Thomas, of Wye Neck, in the same county. To cherish the fond remembrance of a *mother*, and to bear testimony to her worth, is so natural for a son, that my testimony, in the case of my own mother, will probably be regarded as only an additional instance of the common partiality in this all but tenderest relation. Could the spirits of the dead, however, be evoked, they would support me in asserting, as many of those also yet living will testify, that her praise was not only in her own family and neighbourhood, but throughout the church, wherever she was known. Her death took place on the eighth day of September, 1822, in the sixty-fourth year of her age; and though I received no intelligence of her illness until I received that of her death,—being then stationed in Hagerstown, Md., more than a hundred

miles distant, with slow and infrequent mails across the bay,—yet her unwavering faith, her established piety, and the uniform tenor of her life, were a sufficient assurance to me, as they are, indeed, the most desirable assurance in all cases, of her peaceful and happy death. She had been the mother of seven* children. Of these, my eldest brother, Robert, and sister, Ann, (Mrs. Hopper,) had died before her, as my youngest sister, Susan, (Mrs. Sellers,) has since, all members of the church, and leaving the most satisfactory evidence of the triumphant close of their earthly course. Four of us yet remain, (January, 1834,) among whom I have the honour and responsibility of being the oldest surviver,—William and Samuel Thomas, younger brothers, and Margaret, (Mrs. Sellers,) a younger and only surviving sister, being all also members of the church, and pressing, I trust, toward the same heavenly goal which our departed friends have already safely reached.

"The first rudiments of an English education I received in the country schools in the vicinity of my birthplace. The last and best of these, in which I was a pupil, was taught in a small log out-house, on the premises now owned by Colonel Thomas Emory, my father's paternal brother. The first teacher was one Stattard, of the true *abistlepha* and *ampersand*† stamp of those days. The name of the second was Waites, of whom I remember little more than that I rode to his school on horseback, behind my older brother Robert; and that when we wanted holiday, the custom was to *turn out* the master, and keep him out till he agreed to our terms. Thomas Reynolds, an Irishman, was a teacher of a very different order. He was a good English scholar, and understood his busi-

* Eight; one died in infancy.

† The reader will probably be as much perplexed as was the author himself, in divining the meaning of these cabalistic words. Etymology and lexicography were in vain put in requisition, when a maiden cousin, who had been taught in the same school, explained the mystery. It appears, then, that these were cant terms in the instruction of those days. In reciting the alphabet, the character &c., at the close, was called *ampersand*. The other term, *abistlepha*, derived its name from a custom in spelling words of which the letter *a* constituted a syllable. Thus, if the word were *acorn*, it would be spelled as follows: *a* by itself, *a*, *c-o-r-n*, *corn*, *acorn*. And this expression, ***a by itself a***, **by a rapid enunciation, was corrupted into *a-bis-tle-pha*.**

ness well; and to him I was indebted for the first regular induction into an efficient course of English education.

"At this time it was, while under the tuition of Mr. Reynolds, that my father adopted the determination of educating me for the profession of the law. Accordingly, in pursuance of this design, he took me, before I was ten years of age, to Easton, in Talbot county, thirty miles distant from his residence, and placed me under the care of Robert Elliott, a popular classical teacher, also from Ireland, who had recently established himself in that town. This was on the first of January, 1799. I continued under the tuition of Mr. Elliott in Easton about three years, when, on his removing thence to Strasburg, Lancaster county, Pa., my father placed me under the care of the Rev. Francis Barclay, a clergyman of the Protestant Episcopal Church, who had succeeded the late Rev. Mr. Bowie as classical teacher in the same town. With him I continued about a year, after which I was again entered in the school of Mr. Elliott, in Strasburg, and there continued till the close of the year 1803, when I was transferred to Washington College, Eastern Shore of Maryland, of which the Rev. Colin Ferguson, a Protestant Episcopalian of the old school, and a very able scholar and apt instructer, was then principal. Here my academical education was completed, and in the spring of 1805 I entered, as a student of law, the office of Richard Tilghman Earle, Esq., of Centreville, Eastern Shore of Maryland, then in very extensive and successful practice, and now (as he has been for many years) chief judge of the second judicial district of Maryland. My fellow-students were William N. Earle and Walter I. Clayton,—the former since deceased, the latter yet living.

"In August, 1806, while a student, I embraced religion, at a two days' meeting, then called an extra quarterly meeting, at Roe's Cross Roads, in Queen Ann's county, Eastern Shore of Maryland. From very early years, indeed, the instructions and example of my parents, and the religious privileges I had enjoyed, with the divine blessing, had made deeply serious impressions on my mind; and while at school in Easton, during a religious excitement there, particularly among the youth, through the instrumentality of that eccentric man, John Chalmers, (the elder,) I had made a profession

His father's triumphant death.

of religion, and was met in a class of boys by a very faithful and affectionate leader, Thomas Goldsborough. My entire sincerity in that profession is still undoubted; but whether I was then in reality a subject of true converting grace I am not now so certain. After some months, however, having yielded to a temptation into which I was suddenly and unexpectedly led by a classmate,—to climb a tree, in a retired wood, to view a distant horse-race,—my tender conscience was wounded, I became discouraged, neglected my class, and gave up my profession. Had I, on the contrary, gone to my leader, and acquainted him with my fault and my sorrow for it, as I should have done, I might, in all probability, have been again encouraged to humble myself before the Lord, to ask and to expect the divine forgiveness, and to continue to *seek*, at least, the kingdom of God."

Thus far Bishop Emory had proceeded in his proposed undertaking to record "Memoranda of his Life and Times." That he did not complete it, though a subject of regret, cannot be surprising, when it is considered that he was, at the same time, engaged in discharging all the duties of a laborious episcopate, and that he preferred to devote his hours of private study to writing in defence of the doctrines and discipline of the church, or maturing plans for her advancement, rather than to any pursuit which might seem to promise less extensive usefulness. This brief notice of the first seventeen years of his life, while it evinces the modesty with which he always wrote as well as spoke of himself, will perhaps be deemed scarcely sufficient by those who in the study of biography delight to trace the stream back to its fountain, and to mark the causes, however trivial, which have given it one direction rather than another. Before we pass on, therefore, some further notice will be taken of his family and of his own life during the period comprised in his autobiography.

The piety of Bishop Emory's parents, as well as of his brothers and sisters, so gratefully commemorated by him in the preceding sketch, deserves, in view of its influence on the formation of his own character, more attentive consideration. The scene at his father's death seems to have made a lasting impression on all who

witnessed it. Dr. Sellers, his son-in-law, who was also present, has added the following particulars: "Within an hour after this [namely, the declaration of assurance above quoted] the good man passed into eternity, conscious and collected to the last moment of his earthly existence. When this had come, his son John expressed to him, firmly and confidently, 'The Lord is present and receives your soul.' It seemed, at that solemn moment, as if the divine presence was signally manifest. His daughter Ann, as little excitable as her father ever had been, was literally overwhelmed with unusual grace, and exulted audibly in the God of her salvation, exclaiming, as she sunk exhausted into my arms, 'O, Jesus! in thee all fulness dwells!' Never were the well-known lines of Young more fully verified:—

> 'The chamber where the good man meets his fate
> Is privileged beyond the common walk
> Of virtuous life, quite in the verge of heaven.'

I never had such demonstrations of the power of faith, and love, and joy in the chamber of death. I was literally myself confounded. It was a scene of durable interest and benefit to me." To Bishop Emory's mother, who was, indeed, the presiding spirit of the family, the author, with a grateful recollection of her care of his own motherless infancy, would fain pay an additional tribute. Though deprived of her parents while very young, she early became sensible of her lost condition by nature. Educated, however, only in the forms of the Church of England, which, in that region, was then lamentably destitute of the power of godliness, she had little light to guide her in the path of piety. With earnest solicitude she applied to religious instructers of other denominations, but never was her inquiring mind satisfied until a Garrettson, and other flaming torches of early Methodism, began to disperse the spiritual darkness which then shrouded the whole peninsula. It required, in those days, no small fortitude to join the Methodists. For it was at this very time, and in Mrs. Emory's own neighbourhood, that Garrettson was knocked from his horse, and Hartley was put in prison, for preaching the gospel.* Convinced, however, that these were a people of God, she

* See Dr. Bangs' History of the M. E. Church, vol. i, pp. 125, 127.

resolved that they should be her people. Accordingly, soon after her marriage, though opposed by her nearest friends, she united herself to the Methodist Church; and having obtained the pardon of her sins, became a zealous, lively Christian. Her faith thus fearlessly exhibited was not unrewarded; for her husband, who, though not a member himself at the time, had been induced to open his house for preaching, was afterward, under the prayer of a coloured man, made partaker of like precious faith; and for years this pious pair had the happiness to see their house, thus dedicated to God, prove the spiritual birthplace of many souls. Distinguished for an excellent judgment and great energy of character, Mrs. Emory was still more remarkable for her uniform spirit of devotion. It was her custom, when company came to the house, to take the female visiters into a private room, not to interchange the gossip of the neighbourhood, but to unite in prayer; and whenever her image is recalled by the writer of these pages, it is either in the attitude of prayer, or with the Bible on her lap. But her piety had in it no element of moroseness or gloom. Her spirit, naturally cheerful, was so chastened and enlivened by habitual communion with God, and a sense of his approbation, that the joyousness of her heart could not but find expression in her countenance and utterance from her lips. So happy a disposition, combined with superior powers of mind, gave her an influence over her family and friends which she continued through life to exert, to their delight and improvement.

The hallowing effect of such parental example is sufficiently attested by the fact that not one of their children failed to follow their steps. Their eldest son, Robert, was the first that was removed from this happy circle. Though arrested by an illness short and severe, his death was most triumphant. On the evening before, according to the statement of his sister, who was present, a violent storm raging without, he desired that all the family, including the domestics, might be called to his chamber. On being asked if he was alarmed, "No, no," he replied, with energy, while ecstatic joy beamed from his countenance; "I want you all to pray, and help me to praise my God." And in this frame he continued, until, in his father's arms, he calmly breathed out his spirit.

Triumphant death of his sisters. Family discipline.

Their eldest daughter, Ann, having been converted in early life, during family prayer, at the house of a pious relative, maintained, amid much affliction, an unsullied Christian character, and died, as she had lived, "rejoicing in tribulation."

Their youngest daughter, Susan, the only other child that died before the subject of this memoir, also embraced religion while very young, during family prayer in her father's house. The sentiments and habits of piety thus early imbibed were fully exhibited in all her subsequent life, and enabled her, amid much bodily affliction, to sustain the various relations of daughter, wife, and mother with exemplary fidelity. The close of her earthly course was such as might have been anticipated from its previous tenor. It was thus described by her husband, Dr. Sellers, of Pittsburgh, in a letter to her brother:

"No death could be more glorious. In certain assurance of ultimate salvation, her joy in the Lord was great,—was exulting. Her faltering tongue cried, 'Glory! glory!' till it could not articulate.

'I'll praise my Maker while I 've breath,
And when my voice is lost in death,
Praise shall employ my nobler powers'—

was her language, on one occasion of great happiness, and truly did she this. It was a place near the throne of grace,—her dying chamber."

What a comment do such instances afford upon the truth of the wise man's declaration, "Train up a child in the way he should go, and when he is old he will not depart from it!" And what encouragement to Christian parents to command their children, and their household after them, that they may keep the way of the Lord, to do justice and judgment!

The piety of the children of this family was no result of accident, but the natural consequence of the means which God blessed for its attainment. With them family prayer was not a mere form, to be dispensed with on the slightest pretext, but a most solemn and edifying exercise: hence two of the children were converted while thus engaged. With them public worship was not made a matter of convenience or of ostentation; but, sacrificing all minor

interests, provision was made for the attendance of the whole family upon religious meetings, and that not merely at the regular preaching places, but at camp meetings, quarterly meetings, and two days' meetings, far and near. Indeed, it was no uncommon thing for them to go some fifteen miles or more to love feast early on Sunday morning. Accordingly, the remaining five children were converted at such meetings. "No wonder Mrs. Emory's children are all converted," said one of her friends, "for she always keeps them in the front of the battle."

But it is to their son John that we are to look for the principal fruit, under God, of their pious influence; and to his history, therefore, we now return.

Of the years of his childhood, spent, as above related by himself, at a country school in his father's neighbourhood, no incident is preserved except one, which his mother, anxiously looking for omens of the fulfilment of her early hopes respecting him, was wont to dwell upon with peculiar interest. It is here given in the language of one who had it from her own lips. "Some of his schoolmates accompanied him home one afternoon, a short time before the exhibition and public recitation came on at the academy in the neighbourhood. Aware that the little boys had each committed to memory, for the approaching occasion, a short speech, she prevailed on them one by one to take their stand on the parlour floor, and pronounce their orations in her presence. As a matter of courtesy to the other boys, it being in her house, her own son was called on last. His associates went through with their task as children of that age generally do, in a rapid and hurried manner, without, however, evincing any deficiency of recollection. The piece which had been selected for John was that beautiful paraphrase of the nineteenth Psalm,

'The spacious firmament on high,' &c.

This was spoken by him with the most appropriate emphasis and action. His gestures indicated that the subject was printed in his mind more deeply than on the mere surface of the memory; that it had become involved with reflections which contemplated the vastness of the universe, as well as the ineffable power and glory of its Projector. During the utterance of the first line, which was

pronounced slowly, deliberately, and distinctly, he elevated his countenance toward the heavens, and seemed rapt by the grandeur and loftiness of the celestial scene, which had been the subject of the poet's survey. And the entire piece was spoken rather as if it was the spontaneous result of the child's own meditations, while addressing the little audience around him, than as if he was delivering sentiments for which he was indebted to another. 'Ever since that hour,' remarked Mrs. Emory, 'I could not give up the impression then made upon my mind, that if John should ever become a Christian truly converted to God, he would be found among his servants whose duty it is to proclaim his power and goodness to a fallen world.'"

His father, like many others of that day, and too many at the present, seems to have decided, at an early period of their lives, what vocation his children should pursue, and to have educated them accordingly. The absurdity and injustice of such a practice, by which many a towering genius has been checked in its aspirations, while inferior minds have been elevated to stations for which nature had not designed them, and education could not qualify them, are now generally acknowledged, and the more rational custom is prevailing, of waiting until the mental character is more fully developed by proper culture ere the destiny of the child is fixed for life. Following, however, the general custom of his times, Mr. Emory resolved that one of his sons should be a farmer, another a merchant, a third a physician, and John, as we have seen, he selected for the law. As it is not to be supposed that this choice of the legal profession, though made before John was ten years old, was without reference to his capacity, it affords some evidence of the rapid progress he had made, and how early he inspired hopes of future distinction. Nothing, it is presumed, but an earnest desire to afford him every opportunity to realize these hopes, could have induced his affectionate parents to suffer him to be deprived of their watchful care at so tender an age, and for so long a time; for, in pursuance of his father's purpose, he was now sent from home, in the tenth year of his age; and, with the exception of occasional visits, he never afterward lived under the parental roof.

The separation painful. Study of the languages.

The family circle, when properly regulated, seems to be peculiarly adapted to the training of the young heart. The happy blending which it affords of the wisdom and sobriety of age with the liveliness and activity of youth, of the boldness and energy of man with the modesty and delicacy of woman, exerts an influence highly conducive to the harmonious and symmetrical development of character, and of which children should not be deprived until it has produced an abiding impression. In Mr. Emory's case this seems to have been effected at an unusually early age; and accordingly his parents, with the greater confidence, adopted the only practicable plan for securing his intellectual culture.

To his mother, however, who never entered into her husband's design of making him a lawyer, the separation was a trial under which she was sustained only by unshaken confidence in the overruling providence of that God to whom she had devoted him from the hour of his birth. Indeed, so much had he endeared himself to the whole family, by the gentleness of his spirit and the correctness of his conduct, that all witnessed his departure with a grief equalled only by the gladness with which they welcomed his return at the summer and Christmas holydays; when he failed not to reciprocate their greetings by substantial tokens of his affection, procured for them out of the pocket money he had saved during his absence.

John's continued progress in study and propriety of deportment fully justified the confidence which had been reposed in him. The habits of accurate investigation which, he tells us, began to be formed under Mr. Reynolds, his last teacher, at the country school, appear to have been kept up under all his subsequent instructers. He seems, at this critical period of his education, to have had the good fortune to be placed under masters of the true stamp, who make it a rule to have their pupils thoroughly drilled in the rudiments of the studies which they undertake. It would seem that he commenced the study of Latin immediately after he went to Mr. Elliott at Easton, for among his papers is found a Latin prosody, copied in Latin with his own hand, which purports to have been finished Sept. 20, 1799, only a few months after he entered the school. It is probable that the Greek language was undertaken

Mode of study. Deportment at school.

shortly after, as he had advanced considerably in that study before he left Mr. Barclay, which was in the spring of 1803. This is evinced by another note-book, containing an analysis of numerous Greek words from Xenophon's Cyropedia, with their meaning in Latin. In the mode of study here indicated, and which was continued by Mr. Emory until long after he was engaged in the absorbing duties of the Christian ministry, may be found an explanation, in part, of the accuracy of knowledge and clearness of perception for which he was ever remarked. It not only caused him to retain the elements of learning thus acquired with a distinctness which was often, in his later years, a matter of surprise to others, but it imparted to his mind a discipline which was still more valuable. At this school he soon attracted the attention and secured the esteem of those to whose care he was committed. The friend with whom he boarded, writing to his father, under date of February 22, 1799, says: "Your son is as hearty as a buck, and I am well assured he will make his way good anywhere if he has a chance." And in another letter, written in the summer of the same year, after apprizing his father that the examination was near at hand, and begging him not to be alarmed at an accident which had happened to John, and detained him from school for some time, he adds: "Notwithstanding your son has broken his arm, it is expected he will get a premium." A more full view, however, of his standing at this time may be obtained from a letter addressed to his father by the Rev. Mr. Barclay, on the occasion of John's being taken from him to be placed under his old teacher, Mr. Elliott, at Strasburg. After expressing regret at his removal, he proceeds: "I had conceived a great partiality for him, and you may, sir, consider yourself blessed in a peculiar manner by Providence in possessing such a son, and that you confer a favour in sending him whither he is going, as he will, by his application, talents, and good conduct, add greatly to the credit and reputation of his instructer." Such testimony sufficiently proves that the lessons he had learned at home were not forgotten while abroad. It is also an evidence that his ceasing to meet in class, as related above by himself, was not in order that he might be relieved from the restraints of a religious profession, but in consequence of his exceeding tenderness of con-

science. These gratifying commendations from those who had charge of their son at school, his parents had the farther satisfaction to find corroborated, by his deportment during his visits to them in vacation. At such times we are told it was his delight to read to his mother, selecting for the purpose, of his own accord, the Bible, Fletcher's Letters, the Saints' Rest, or the Preachers' Experience.

The earliest letter of his which has been found is dated "Easton, July 16th, 1802." It relates to the expenses to which he would be subjected at Mr. Barclay's school, to which he was about to be transferred, and shows that he already considered economy in these matters to be a personal duty,—a trait too seldom found in those who are living upon a father's bounty. But few other letters written in his boyhood have been preserved. These present no other characteristics of style or sentiment than are usual in the correspondence of well-educated boys; but all of them exhibit a most affectionate disposition, and a serious, yet cheerful spirit.

About the time of closing his academical studies at Chestertown, young Emory's constitution, which in childhood had appeared uncommonly good, began to exhibit signs of feebleness; so much so, indeed, that he was induced to return, for a season, to the paternal mansion. During this period of relaxation he applied himself to the regular instruction of a younger brother and sister.

Having completed the course of study pursued in the highest seminaries of the day, young Emory, at the early age of sixteen, in the possession of a mind disciplined by the severest training, and virtue unsullied even by the ordinary foibles of youth, arrived at that eventful epoch when the retirement of academic shades was to be left for the bustling activity of professional life, and the restraint and security of the school were to be exchanged for the freedom and the anxiety of the office.

CHAPTER II.

MR. EMORY AT THE LAW. A. D. 1805–1810.

NOTHING but the natural strength of Mr. Emory's mind, and his uncommon advancement in study, could have justified so early a commencement of the study of law. That his powers, however, were fully adequate to the task, we have the testimony of those who were associated with him at the time. His fellow-student, Walter I. Clayton, Esq., speaking of this portion of his life, in a letter to the author, says:

"At the period to which you have called my attention, your father resided with your uncle Robert, at Needwood, now the residence of my uncle Earle, a mile from Centreville, and walked or rode to the office, as the weather was favourable. Systematic in all he did, a very hard student, and great economist of time, he never delayed, relaxed, or took recreation, except his walks to and from the office. I should not have known of his once taking amusement in all the time, but he informed me he killed a large quantity of birds (by measurement) at a single discharge of a gun. At this period he was proof against all the allurements of pleasure, and all and every thing that could divide his attention with his studies. He told me he was up at four o'clock A. M., and read by candle some time every morning; and such then was the effect of his close application, that he had acquired the habit of frequently pulling out the breast of his shirt to obtain relief from the pressure of which he often complained.

"Never inclined to listen to, much less indulge in, the light and very trifling conversation in which youth waste time, he did not relish the coarse jesting of ——, an old classmate of his at the Easton school, in Talbot county; and on such occasions, when silence would have been reprehensible, by an aphorism, or terse quotation, which conveyed a rebuke, he supported the dignity of sense and self-respect. An occasion of this kind informed me, that before our acquaintance commenced, he, with other boys, had, while at the Easton school, publicly evidenced a strong sense of

religion, which —— told me in his presence, jestingly, was erased by the pleasure anticipated from a turf-race, and out of which conceit he told me an amusing story. Your father's reply, the words of which I do not remember, conveyed an idea of such exalted moral sense, and veneration of religion, as stayed my mind to the true dignity of the character of both, and perhaps favourably influenced the formation of my character.

"Reading the same authors, we interrogated each other, and compared our written notes. It appeared to me that your father's acquirement in the same course was much more than my own, while his notes were less voluminous, but much more comprehensive. With an obstinate debater he liked to syllogize, and was not the less pleased if the sophism couched was not detected; and afterward, as from a sense of propriety, he would explain, to the no small confusion of his silenced adversary. It appears to me he gave early indications of becoming the accurate debater his polemic and controversial writings exhibit him. A circumstance this moment occurs to my recollection which will prove the accuracy of his memory, &c. In a debating society, of such as the village could produce, and of which he was a member, in a debate in which a Mr. —— made a dash, as it was called, your father detected in it a verbatim et literatim plagiarism from Hume's History of England, and from memory or from the book read out the whole passage,—in kind terms acknowledging its applicability, but frowning upon the imposition."

The debating society here referred to was the "Centreville Polemic Society," the constitution of which is drawn up in Mr. Emory's handwriting, and dated January 12th, 1806. There can be little doubt that these youthful contests contributed much toward imparting the skill and strength with which, in after life, he so successfully wielded the weapons of debate. At least, we have here the testimony of his fellow-student, that he was even then distinguished for that logical acumen which has ever been remarked as one of the most striking features of his performances, whether through the public press or on the conference floor. It appears also, from the same communication, that the practice of making notes on the authors which he studied was continued by him with

increased efficiency during his law studies. This is fully corroborated by the relics of them which are yet to be found. A first reading having given him a general view of the subject, upon a second and more careful perusal the principles contained were digested and reduced to writing. This mode of study, slow indeed, and laborious, can yet never fail to impart an accuracy of knowledge and strength of mind which are to be derived from no other. There was one principle which he adopted in his law course which he used afterward to urge strenuously upon others. Instead of hastening prematurely to the books of common law, he endeavoured to ground himself in the elements of the law of nature and of nations. To this he was indebted for the permanence with which he retained his legal acquisitions, and the readiness with which he could apply them.

We are now approaching the period of Mr. Emory's life, already mentioned in his autobiography, when he became a subject of converting grace, and attached himself to the church of Christ. If ever amiableness of disposition and unimpeachable morality of conduct could assure one of the favour of God, it is believed that this would have been Mr. Emory's case. But he had learned that "whoso keepeth the whole law, and yet offendeth in one point, is guilty of all;" and that "by the deeds of the law shall no flesh be justified;"—that "without faith it is impossible to please God;" and that "he that believeth hath the witness in himself." And having no such immaculate purity by nature, and no such evidence of justification, his awakened conscience could not rest. His interest in the subject of experimental religion was further increased by the recent conversion of his elder brother and sister. For months he had been labouring under strong convictions, but his naturally retiring and silent disposition made it the more easy for him to conceal the fact from the rest of the family, until the day when he made an open profession of his determination to be on the Lord's side. The following account of the circumstances attending his conversion has been communicated by his surviving sister, who was present on the occasion: "The evening before the quarterly or two days' meeting, (already named,) several members of our family, among whom were an elder sister and myself, had assem-

His conversion.

bled at our brother Robert's, where my brother John was then living. The hours having been spent in singing hymns and conversing about experimental religion, when family prayer was concluded, John betook himself, as he afterward told us, to a retired part of the garden, and there gave vent to the feelings of his burdened spirit. Early on the succeeding sabbath morning the family prepared to go to love feast, expecting that, as public preaching did not commence until an hour or two later, John would not follow until some time after. He himself, however, proposed to accompany us, and on the way introduced the subject of religion to a pious relation, Richard Thomas, but without disclosing the real state of his feelings. This was, however, sufficient to induce Mr. Thomas to invite him to attend the love feast. To this my brother assented, provided he would obtain permission of the preacher. But before he had an opportunity of doing so, the preacher presented himself at the door, and stated that none but members of the church need apply for admission, the house being too small to hold them. This was an appalling stroke to him, and he said to his cousin, 'You need not apply, for they will not let *me* in.' But this good man, believing that God was at work, succeeded in procuring admittance for him. The house was quickly filled, and the exercises commenced, and soon the mighty power of God was displayed. My sister and myself had secured seats near the door. But few had spoken, when our attention was arrested by a voice which sounded like our brother's. We gazed at each other, and said, 'Is it he?' (for we were entirely ignorant, as yet, of all that had passed, and had not the least idea of his being in the house:) 'Yes,' we said, with eyes streaming with tears of joy, 'it must be his voice,' for see him we could not. With intense interest we listened, while he there, in the most solemn manner, called upon God and angels, heaven and earth, and the assembly then present, to witness that he that day determined to seek the salvation of his soul. He then sunk upon his knees, and thus remained during the love feast, calling upon God for the pardon of his sins. After public preaching the same humble posture was resumed. Many prayers were offered up for him, and much interest manifested. A circle was formed around him of those who knew and felt that their God was

Extracts from his "Religious Transactions and Observations."

a God of mercy, forgiving iniquity, transgression, and sin. All of a sudden he rose from his knees and seated himself; and with such composure and sweetness as I never witnessed in any, before or afterward, declared that he felt peace and comfort,—that all was calm."

This was on the 18th of August, 1806. From this time Mr. Emory pursued a course of piety and active Christian zeal from which, it is believed, he never deviated. Some evidence of his spiritual condition and views, at this time, may be derived from a record of "Religious Transactions and Observations," which he commenced about two months after his conversion, and which is still preserved. For about six months it gives, with much minuteness, an account of the meetings which he attended, with analyses of the sermons which he heard, interspersed, occasionally, with pious observations. It then continues, at greater intervals, to give only outlines of the sermons, some of them at considerable length, until the time when, having joined the travelling ministry, he was more frequently a preacher than a hearer of the word. The following are the contents of this record, omitting the notices and digests of sermons and exhortations:

"1806. Thursday, Oct. 16. At fifteen minutes after three, P. M., Rev. R. Sparks met the class in Centreville. But few members attended, owing, in part, to the hour of meeting being changed from four to three, without previous notice. This, no doubt, disappointed some, but others, we fear, were absent from want of inclination to be present. Such are inexcusable: how will they be able to give an account of themselves in that day? Are we not commanded to wait in all the means of grace? And is not the deliberate omission of a known duty equally as culpable as the wilful commission of a known crime? Most certainly; for the same God that has forbidden the one has commanded the other. O that God would revive religion in this part of his vineyard, and rouse lukewarm professors from their lethargic Laodicean security!

"It had been given out that at candlelight this evening there would be a prayer meeting held. From some undiscoverable cause, scarcely any regard was paid to the appointment. How can we expect to have our souls benefited, and a holy God to hear our

prayers, if we are thus forgetful of our duty? When on the day of pentecost the Holy Ghost descended, with the sound of a mighty wind, were not the disciples all with *one accord* assembled together in *one place?* If, then, it were so absolutely necessary for them, immediately consequent upon the death of their divine Head, to be of one heart and of one mind, how much more so for us! It may be asked, Why is not the power of God so perceptibly felt in small congregations, and at prayer meetings, as at camp meetings? The answer is easy; when we go to the latter, it is with a determined resolution to serve God with all our hearts, with all our mind, and with all our strength, our minds disengaged from temporal concerns and worldly affairs, and our whole heart fixed on the worship of the living and true God, knowing that it must be done in spirit and in truth. We go with our souls uplifted and drawn out after God, confidently expecting to see the wonders of omnipotence displayed; and consequently He who has promised to give whatsoever we ask in faith, in the name of his Son, descends in mighty power to strengthen, refresh, and invigorate the souls of those who are *all* with *one accord* assembled together in *one place.* But as to the former, we are lukewarm and half-hearted, thinking it merely a performance of external duty, and not considering that the great I AM can do a great work in a little time.

"Let us then awake from this our carnal security and Antinomian spirit, and set out in earnest for the kingdom of heaven, seeing it suffereth violence, and the violent take it by force. Let us have our ladder made of faith and good works, firmly fixed on the Rock of ages, determined to mount step by step till we reach the summit of perfection, till finally we scale the mount of God, and enter the heavenly city of the New Jerusalem, triumphing in the free grace of our glorious King, who works in us to will and to do of his good pleasure. For, as a certain Calvinist author very beautifully and forcibly expresses himself, 'Miserably shall they be disappointed who dream of seizing the kingdom of heaven without violence. When the husbandman can reasonably hope that indolence will fill his barns with plenty, when the soldier can think that victory will present him with her palms without striking a blow, then may the yawning Christian, whom it grieves to work out his own salvation

with fear and trembling, expect to reap fruit unto life eternal, and tread upon the high places of his spiritual foes.'"

"Thursday, Oct. 23. A very cloudy, cold, and chilly day, but at three P. M., being the time in course for the meeting of such part of the society as are in the Thursday class, a few of the friends accordingly assembled together at the house of God, remembering the words of John the divine, saying that those who obtain a lot among the sanctified are such as go up through many tribulations. If we were maturely to reflect upon this evangelical truth, we should esteem all the difficulties, trials, and afflictions of this life as great gain in the cause of Christ; for the more we suffer for his sake, the more we are like him who drank the bitter cup, and suffered infinitely for us, and consequently the nearer we are to the kingdom of heaven.

'Shall we be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sail'd through bloody seas?'"

"Sunday, Nov. 2. After sermon was over the sacrament was administered,—that awful, solemn, heavenly institution!

'Prophets and kings desired it long,
But died without the sight.'

Whoever would observe this ordinance should always have the eleventh chapter of Paul's first epistle to the Corinthians imprinted on his mind, particularly these important words: 'For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so eat of *that* bread and drink of *that* cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.'

"Thursday, Nov. 6. Brother Harper prayed at three P. M., without *calling over* the class, it being a very rainy day, so that but two members attended besides himself. We find by experience that inclement weather does not deter the servants of the devil

from going to horse-races and other like demoniacal institutions, and yet the most trifling incidents are sufficient to prevent the *professional* children of the most high God from observing the appointed places and hours of worship."

"Sunday, Nov. 16. A cold day to the body, but should it, of course, be so to the soul? A small number assembled in Centreville. Brothers Harper, M'Feely, and Sherwood sang and prayed. God knoweth the most secret intentions and motives of every soul. He must be worshipped in spirit and in truth, and in the beauty of holiness. Let us first take the beam out of our own eye, and then we may see clearly to take the mote out of our brother's eye.

"At candlelight a prayer meeting in Centreville, but not yet properly regarded. Until there is a revival among professors, sinners will not be converted, for how can wheat be sown or reaped without labourers?"

"Thursday, Nov. 20. Candlelight this evening the time in course for prayer meeting in Centreville. I really am at a loss what to say without repeating over what I have formerly said. Such lukewarmness, such dulness, such carelessness about the things which pertain to our present, future, and eternal welfare!

'Our souls, how heavily they go,
To reach eternal joys!
Nothing hath half the work to do,
Yet nothing 's half so dull.'

"O that we were wise to flee these things, and follow after righteousness, godliness, faith, love, patience, meekness; that we might fight the good fight of faith, and lay hold on eternal life, whereunto we are called!"

"Sunday, Nov. 23. After preaching, a love feast, in token of the unity and friendship of such as partook thereof, was held, and the power of God manifested in the assembly;—a time of refreshing to every soul fervently engaged in prayer. Nothing is now wanting to shake the devil's kingdom to the very foundation, and destroy the works of darkness, but faithfulness in professors of Christianity; for all things are now ready, and God would surely do his part if we would ours, and he has promised to answer prayer."

Extracts from his "Religious Transactions and Observations."

"Sunday, Dec. 21. Man is prone to wander, as the sparks to fly upward. How strict a watch should we keep over every thought, word, and deed, lest in an unguarded moment the enemy of our souls should get the advantage, and the Son of man come in an hour when we think not."

"Saturday, 27. The people very much affected at the conclusion [of the sermon.] Some ministers are sons of consolation, others of thunder; but if all are from God, love all, reverence all, without partiality."

After the preaching, on the evening of the same day, mourners being invited to come to the altar, "several came, and one professed sanctification. Glory to God in the highest for so many witnesses of sanctifying love. O my God, break the power of cancelled sin, and fully set my spirit free! increase our faith, that we may be filled with the Holy Ghost and with fire!"

"Dec. 31. Alleluia to God and the Lamb! we have lived to see the close of another year! O my soul, hast thou been progressing in the divine life? Examine thyself, and arouse to greater diligence."

"1807. Thursday, Jan. 8. Not one member present when I went to class meeting this evening, at three o'clock; by half after, a few; but from the absence of the leader they were not met. Says Christ, 'If ye love me, feed my sheep,' &c. But O, the world, the flesh, and the devil, how fond we are of them! We are zealous one day, and cool the next. But heaven is not to be obtained thus. Christians must be Israelites indeed, in whom there is *no* guile."

"Sunday, 11. O my soul, thou must be cleansed from all those little pollutions that still remain. Every temper and desire must be sanctified, or we can never see God. O then now renew thy covenant with God, hereafter to live more to his honour and glory, that thou mayest perfect praise in holiness, and know that eternal life abideth in thee.

"Thursday, 15. At late candlelight a prayer meeting. People have no encouragement to come out. The candles are lighted so late, and the meetings so dull and lifeless, that there is nothing to allure the wicked, and catch those who care for nothing but the

novelty and fun of the thing, till, perhaps, by the power of God, one is brought to know in whose house he is. This makes way for another, and thus many are caught by the well-baited hooks of the word of God, and instead of being subjected under the grievous law of sin and death, are initiated into the perfect law of liberty.

"Sunday, 18. Being a snowy day, very few attended at the house of God. How are we blinded by the god of this world! How careless and indifferent about things that most nearly concern us! Were our earthly houses on fire, and we and our children about to be consumed, how would we rush out into the streets, through wet or dry, hail or snow, and beg and entreat our neighbours to come and assist us! but when our eternal all is at stake, and about to be consumed and devoured by the world, the flesh, and the devil, we cannot incommode ourselves so much as to go through the snow to the place where prayer is wont to be made, to entreat our merciful Redeemer to become our helper and protector! What wonder, then, should we in the day of retribution, when weighed in the balances, be found wanting!"

"Thursday, 30. At three P. M., a class meeting; and though a most beautiful day, but a very few present. Expected prayer meeting at night, but how is the house of God forsaken!—only four whites there."

"Thursday, Feb. 12. But few attended class meeting, so that our leader did not speak to us, but sang and prayed."

"Friday, Dec. 11. Between eight and nine A. M., Rev. Mr. Sparks preached a funeral discourse over the remains of our lamented sister, H. B., from 1 Cor. xv, 58. He was well acquainted with her life, and attended her in her last moments, and now expressed the most perfect confidence of her being safely lodged in Abraham's bosom. O death! where is thy sting? O grave! where is thy victory? The discourse was applicable, close, and affecting. A little before ten A. M., we proceeded with the corpse to the place of interment, on Miles River, where we arrived after three P. M. Solemn sight! distressing thought! O, sister, did I think my next visit with you to this place would be to follow you to your grave? This tender frame, these delicate limbs, which could not bear the air of the night or the wind of the day, now lie

covered in the cold damp clay, are now exposed to the worms of the earth, and left for the vilest reptiles to glut themselves upon. O, vanity! vanity! vanity! Lord, what is man, that thou art mindful of him! O, sister, we are parted to meet no more! Those eyes no more diffuse happiness on all around; those lips have lost their fragrance; those organs cease to play; and thy reviving presence here on earth is lost for evermore. O, Jesus, bring us to meet on thy right hand, in the morning of the resurrection, and prepare my soul to follow after her that's gone before!

'Who next shall be summon'd away?
My merciful God, is it I?'"

The remainder of this record, for 1808, 1809, and part of 1810, contains nothing but skeletons of sermons. The foregoing extracts, while they exhibit in their style something of the pleonasm and repetition which might be expected in a youth of seventeen or eighteen, at the same time manifest in their sentiments a maturity of judgment and ardour of piety which are less common. They are especially valuable as evidence that Mr. Emory's religion did not fluctuate with the changeful feelings and practice of others. Doubtless the apathy of some of his religious associates was a sore trial to this young convert. But, having borne it, his spiritual strength was increased. The tree of the forest may be protected by its fellows from the blast, but losing in strength what it gains in security, it does not attain the depth of root, the sturdiness of trunk, and the expansion of bough that characterize that which has to abide alone the fury of the storm.

It was not long after Mr. Emory's conversion, before his talents and zeal were put in requisition in the respective offices of class leader and exhorter. And at length, believing it to be his duty to labour still more extensively, he obtained, in accordance with the admirable economy of the Methodist Episcopal Church in this respect, license as a local preacher, and in this capacity, while still carrying on his legal studies, officiated constantly in the town where he resided, and in the surrounding country. In these excursions he frequently preached at the meeting house in his father's neighbourhood. The society here being composed of a number of aged

members, together with his own parents, such occasions presented a great trial to the young preacher; "and often," says one who heard him, "have I seen him, at such times, melted to tears, acknowledging his inability and unfitness to stand before them in the character of a preacher." Such, however, was not the opinion of those to whom he ministered, and justly also, if we may judge from the evidences of his religious attainments which have been preserved. In addition to those already presented, the following letter to his brother Robert's wife will bear further testimony to his competency at that time to feed the flock of Christ.

"Centreville, 8th August, 1809

"DEAR SISTER,—I know not what cause to ascribe it to, but it has always been a task to me to write letters;—as much so as it has been a pleasure to receive them. I look upon it that we should be as guarded in writing as in speaking or thinking. For if these last, even to our idle thoughts, are to be brought into judgment at the last day, how much more cautious should we be when about to commit our sentiments to paper, to stand as a witness for or against us! 'Out of the abundance of the heart the mouth speaketh.' Though at the same time we should never forget that, as it respects the Deity himself, all our thoughts, and words, and actions, are noticed and recorded, to justify or condemn us in the great day. But, thank God, not unalterably recorded, for by faith they are blotted out, and by virtue of the blood of Jesus atoned for and washed away, never more to condemn us in time or in eternity. I am led into these reflections unawares, though I am sensible they ought to have a daily influence upon our minds. But this, like every other good, may be carried to an extreme and abused. Religion does not enjoin silence on us, nor inactivity of either mind or body; but requires us, first, never to be idle or unemployed; secondly, never to be triflingly or uselessly employed; but, thirdly, always to be well and profitably employed. This last may be either for the benefit of our souls or bodies, for both of these are the gift of God, and as such to be esteemed and cared for. And since, according to St. Paul, 'we are to glorify God both in our bodies and in our spirits, which are his,' it at once becomes our duty to preserve and improve the powers of both, (by

the means which he hath also graciously given us,) that they may become capable of doing and suffering in his cause. In short, every blessing, every faculty, mental or corporeal, is a talent intrusted to us, to be improved and used to his glory. And this glory consists in our own happiness and that of our fellow-creatures.

"It has always been the grand scheme of Satan to set the soul and body at variance, by separating their interests. He persuades the wicked that happiness consists in riches, honours, or sensual pleasures, in dress, eating, drinking, &c., and if he succeeds, his point is gained. If he fails here, and they get religion, he makes the commandments appear grievous to flesh and blood, and a yoke too heavy to be borne; persuades them to neglect their duties and depend upon faith, knowing that faith without works is dead. And by this he insnares many unwary souls. But if these stratagems fail, he transforms himself into an angel of light, and pursuing his design of dividing in order to conquer, he pushes the sincere Christian to extremes, and, by excessive abstinence and mortification, renders the body incapable of performing the duties necessary to strengthen the soul, and the soul suffering for want of that assistance due to her from the body, each becomes enfeebled, and both an easy prey. Now, to avoid all these dangers on either hand, we should be careful every day, first, to strengthen the soul by meditation, searching the Scriptures and other religious books, watchfulness and prayer, and constant faith and trust in God, which brings down an unfailing supply of all grace, heavenly and spiritual food; and, secondly, the body, by a due degree of food, sleep, and recreation; and thus discharging our duty in both respects, we should cheerfully leave the event to Him whose providence and promise both assure us that all things shall work for good to them that love him. Thus shall we glorify him by life and by death."

On the 21st of July, 1808, having satisfactorily completed his preparatory studies, Mr. Emory was admitted to the bar, although, according to strict usage, not eligible until the period of majority, of which he then lacked nearly two years. He shortly afterward opened an office, and had obtained considerable business, when his career in this profession was arrested by an entire change in

His father opposes his becoming a travelling preacher.

his plan of life. While engaged, as a local preacher, in calling sinners to repentance, a desire was awakened in his bosom to devote himself wholly to this work, as an itinerant minister. But to accomplish this he knew that he would have to encounter sore trials —not in relinquishing the prospect of worldly aggrandizement, for what things were gain to him, those he counted loss for Christ; not in enduring the privations and toils of an ambassador of Christ, for he gloried in tribulations also; not in any reluctance of his affectionate mother to part with him, for she, having dedicated him to God in infancy, had long waited, in prayer and faith, for this consummation of her hopes; but in what ought least to have been expected, and was most difficult to overcome—the opposition of his father. It must not be supposed that this opposition arose from any objection, on the part of this worthy man, that his son should be active in the cause of God, for he was himself a man of unquestionable piety, and was not unwilling that Mr. Emory should officiate publicly in a local capacity; but, as has been seen, he had destined John from childhood for the bar; to educate him for this he had been at much expense, and now that he had entered into business, with a prospect of an honourable and lucrative professional career, he could not bear to have his long-cherished plans thus thwarted, especially when he considered that his son's health (still so feeble as to render it necessary again, for a season, to suspend his studies) gave him reason to expect that he would have in a few years to locate. With the firmness of purpose, therefore, for which he was characterized, and which, in this instance, verged toward obstinacy, he refused to consent to John's abandoning the law. The sorrow and conflict of feeling which such opposition must have produced in so affectionate and dutiful a son can well be imagined. It was nothing but the pious sympathy and counsel of his devoted mother, and the close communion which he enjoyed with God, that sustained him in this trying hour. So intense were the exercises of his mind at this time, that often, as he afterward declared, his office door was locked, and calls of clients disregarded, while he was pouring out his soul in ardent prayer for heavenly guidance. At length the contest between apparently conflicting duties was decided. "It was on the ninth of October, 1809," he

writes, "that I made a covenant on my knees, wrote and signed it, to give up the law, after much reading, prayer, and meditation, and on the tenth I did so, though my father was very unwilling." However his father's resistance to this step before it was taken might be palliated, here it ought to have ceased. But such was not the fact. On the contrary, his displeasure seems to have increased, and to such a degree, that after Mr. Emory entered the itinerancy, he did not for two years hear him preach, or permit him to write to him, (though he did write, notwithstanding.) The effect of this imprudent course was to cast a gloom over the whole family, and especially to mar the happiness of the son, and to aggravate the ill health under which he laboured for some years. It would, doubtless, be an instructive and affecting lesson to peruse the private diary which he kept at this period, but, from motives of delicacy, he some years after destroyed it. Some view, however, may be obtained of the state of his feelings from the following letters. The first two were written to his mother, the one immediately before, and the other immediately after, forming the resolution above recorded.

"Candlelight, 2d October, 1809, Centreville.

"My Dear Mother,—Bear with my weakness and unworthiness, and pray for me. I think sometimes, if I am like my Lord in nothing else, I may be in this, that I 'pierce you through with many sorrows.' But when you are satisfied it is also in doing your heavenly Father's will, I trust the wounds will be healed by the application of that precious blood shed for us both.

"My Lord is very gracious to me. This evening, while at prayer, I was filled with such an humbling sense of his presence, as sweetly kept me upon my knees for a considerable time. I cried, O my Lord! why cannot 'I rejoice evermore?' &c. It seemed immediately impressed, 'What do you desire to enable you to do this?' If you love Christ, then what more do you need? Hold him evermore, and rejoice evermore. In him you have all things, for all is his, and all for your good, therefore in all things give thanks, and so will you always be more or less kept in a joyful, thankful, praying frame.' I acknowledged these truths, and felt them as life to my soul. Lord, save us all!

Letters to his mother on the occasion.

'Dear Saviour, let thy beauties be
My soul's eternal food,
And grace command my heart away
From all created good.'

"Your unworthy son."

"Centreville, 21st October, 1809.

"My Dear Mother,—It seems as if I had spoken prophetically when I told you that I expected I should 'pierce you through with many sorrows.' But let me point you to the sacred oracles for comfort, and to the precious 'balm of Gilead,' which you as well as myself know by happy experience to be—

'A sovereign balm for ev'ry wound,
A cordial for our fears.'

"What if you had been in the place of Mary, to have beheld your son, your only son, the darling of your bosom, the joy of your life, and only support of your declining age, (for it seems her husband was dead, and she had no other dependance in the world,) so innocent and holy, so wonderfully great, who was even the 'light of the Gentiles, and the glory of his people Israel,' to have seen such a son, I say, betrayed by one of his friends, carried before and condemned (though guiltless) by an unjust judge; spit upon, buffeted, and beaten, and forsaken by all, even those for whom he had done so much; crowned with a crown of thorns, with the points inverted and driven into his sacred temples by the blows of his malicious enemies; loaded with a heavy cross, and compelled to drag it up the mountain, till he fainted beneath the mighty burden; led to the fatal spot appointed for execution, his hallowed feet and hands transfixed and torn with the rugged iron which fastened him to the wood, after his back had been ploughed with long furrows by the scourgers; the cross then raised and thrust into the earth, with violence dislocating all his joints; the spectators mocking and reviling, while he groaned unutterable groans, cried, 'It is finished,' gave up the ghost, and died; and while the cruel soldier, not yet satisfied, thrust his spear into his defenceless side, as if to vent his rage upon the breathless corpse. Had you seen such a sight, had this been your son, what would have been

your feelings? But this was Jesus, the son of Mary, and this a faint picture of the spectacle Mary saw. And yet, 'blessed was Mary among women,' and we count her happy in having endured such things. What then have you or I to say about trials, as the mother or the son? Should I not rejoice if I should be counted worthy to suffer such things? Lord, give us that same grace thou hast heretofore given to many weak believers.

"In love, yours, &c."

It is difficult, in perusing these letters, to decide which most to admire, the affection for his mother which induced him to forget his own sorrow, or the delicacy toward his father which prevented his even alluding to the source of their mutual affliction.

The following letter, on the same subject, was written a few days after the preceding, to the Rev. James Bateman, in whom Mr. Emory found a judicious friend and adviser, and contains some additional incidents relating to this most interesting crisis.

"Centreville, 2d November, 1809.

"My Dear Brother,—With sincere pleasure I embrace this opportunity, by brother Charles Tilden, to acknowledge the receipt of your kind and most welcome letter of the ninth ult. (He goes off in the morning; it is late at night, and I am fatigued, but must write.) I was returning from class meeting when I received it, and with eager anxiety hastened to see its contents. The peculiar circumstances in which I was placed had compelled me to act decisively before; but your advice fully confirmed me in every thing I had done, and encouraged me to proceed. I have entirely given up the law, and transferred all my business, with a solemn promise to devote myself to the service of God, according to the light and assistance of his gracious Spirit.

"The moment I entered into this covenant upon my knees I felt my mind relieved, and the peace and love of God to flow through my soul, (though I had before lost almost all the comforts of religion.) And ever since I have enjoyed closer and more constant communion with God than ever before. I continue to be more and more satisfied of the propriety of the step I have taken;

and though fully convinced of my entire insufficiency and unworthiness for so high an office and so great a work, yet my trust is in the Lord whose grace hath hitherto been sufficient for me, and I trust will be to the end. The Lord is good, and greatly blesses me, confirming me in the faith and glorious hope of the gospel; and I frequently feel willing to 'count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.'

"What I have done sometimes alarms me. I look back, and see all possibility of retreat cut off, for 'wo is me if I preach not the gospel.' Within, indeed, is peace and confidence, and great encouragement to cast my care upon the Lord. But before me obstacles almost insurmountable seem to rise. Weakness of body and mind, the treachery and unfaithfulness of my heart, continually bent to backslide and to shrink from the cross, frequently agitate my breast with anxious fears, and cause me to groan, from the depth of my soul, 'Who is sufficient for these things?' But when I reflect again that He chooses the weak and foolish things of the world to confound the strong and wise, my fainting soul takes courage, and hoping that he may even have chosen me, I determine to persevere in the strength of the Lord. O that he may clear my way, baptize me with fire and with the Holy Ghost, and anoint me with the unction from above! I am afraid of going without this. I feel it essentially necessary. My soul pants for it.

"My conduct has alienated my father more than ever. After the answer to my letter to him, (mentioned in my last to you,) the amount of which was, 'I might act as I please,' I determined to do so, and without consulting him any further, (for it seemed unnecessary, if not improper, his reply being uniformly the same thing,) to decline the practice at once. Coming to town, not seeing me at court, and hearing what I had done, he wrote to me, in a few days, a letter, very unexpected and surprising indeed; in which he gave me to understand, that as I had determined to take my own course, it was time for him to be done, and for me to find myself; and I began to fear that I had not only lost his support, but even his affection. Seeing him the next day, we had an explanation. He told me that in that letter he had determined to let me see the worst at once, without any further parleying, and I was

glad of it. Being so affected I could scarcely speak, I soon discovered he was nearly as bad as myself; his relentings began to kindle, and I am satisfied the force of love will bear down all things. He mentioned to me many difficulties, and the probability that, in a few years, my mind would be changed. But, instead of this, I told him I thought his would be; that the difficulties he mentioned would only make my cross heavier; but if he would persuade me not to go, he must first convince me it was not my duty, and thus cut up the root; and, till this was done, every thing else must *necessarily* be in vain. 'But,' said he, (which helped me much,) 'I am determined not to have your blood hanging to my skirts,—I cannot say you shall not go.' Then he is afraid, and at least thinks it possible it may be my duty. And I really believe he has in fact been as much exercised as myself, and I trust, in due time, the Lord will bring all things straight, and make this work for his good as well as mine.

"You see, my dear brother, I have written freely and plainly. I hope you will do so toward me, and tell me all you think wrong as well as right. I am ignorant and inexperienced, and shall receive it most gratefully from you. I beg you to write me a long letter the first leisure moment you can spare, and give me some directions for my future guidance.

"Does the Lord bring me to your mind at the throne of grace? I often cry with David, 'What am I, that ever thou shouldest be mindful of me?' But in the various duties of your station, may he bring to remembrance

"Your affectionate, though unworthy brother."

In this letter also is exhibited the same amiable tenderness toward the author of his distress.. Mr. Emory's principles were of too elevated a character to permit him, even under such circumstances, to forget the reverence due to a father, or the gratitude which he owed for past kindness. Accordingly, writing to his mother, a little more than a year after the above date, while on his first circuit, he says: "Give my love to papa. Tell him I love him as well as I ever did, and strive with the Lord for him in prayer daily. I wish to write to him, but fear

to hurt his feelings. Tell him how strange it seems, to be kept at such a distance for what I think my duty. I trust and pray we shall be together and be of one mind in heaven. Why not here?" And to his youngest sister, about eighteen months after, while on his second circuit, he thus expresses himself: "I am glad to hear from all the friends you mention, but you do not tell me how the family are, nor one word about papa. Could you think that I had forgotten him, or did not wish to hear from him? No, my dear Susan, he is daily in my mind and heart. I honour and love him as a father that hath done much, *very* much for me, and expect, by the help of the Lord, so to do as long as I live. Let me, then, when you write, always hear from him."

It was amid difficulties such as these,—with a beloved father strongly and resolutely opposing his wishes, with precarious health, promising a speedy fulfilment of his father's forebodings,—that Mr. Emory abandoned a profession which was then, even more than now, the high road to honour and emolument, and for which his talents and education eminently qualified him, to undergo the labours and privations of the Methodist itinerancy. The extent of this sacrifice, in a worldly point of view, can perhaps be better inferred from the testimony of two of his contemporary brethren of the bar. The first is that of Kensey Harrison, Esq., still an able lawyer in Centreville, in a letter to the author: "When he retired from our profession he was in good practice for a young man, and had every prospect before him of acquiring wealth and fame. His business habits, added to his clear and discriminating mind, would have rendered him, in my opinion, very eminent in his profession as a lawyer." The second is that of J. M. G. Emory, Esq., since deceased, a lawyer of Easton, in whose father's house Mr. Emory had boarded while attending school in that town: "I knew him almost from his earliest youth, always sedate and moral in an eminent degree, attentive to his studies, and bearing off the palm of victory generally from every class with whom he was associated. The last Latin author I read with him was Terence, and the last Greek, Xenophon. I saw but little of him from this time until he had completed his study of law. And there is not a shadow of

doubt but such was the strength of his intellect, the retentive character of his memory, and his powerful discrimination of mind, that, had he continued in the practice, he would have attained a most conspicuous eminence."

During the time intervening between his leaving the bar and his admission into conference on trial, he was employed, under the direction of his brethren, in various parts of the peninsula. In February and March, 1810, he attended several quarterly meetings with his presiding elder, afterward filled the appointments on Talbot circuit one week, and thence, meeting with Bishop M'Kendree, accompanied him to Virginia, and back to the Philadelphia Conference, which began at Easton, April 20, 1810. The following extracts are from his correspondence during this interval. The first is from a letter to his mother, dated "Centreville, 14th February, 1810."

"Last night I was sent for to see Mrs. N., who is not expected to live long. Her husband (next door to us) seemed affected, and I felt more than I had done all day. Praise the Lord! My soul is now happy in him. O that I had grace and strength! I am ashamed of my unprofitableness, and burn with desire to devote myself to God. I wish to give all for all. I believe that afflictions and trials await me everywhere. But none of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. Grace is all I ask, and glory in the end, and for this I have the promise of my God, whose word cannot fail. Pray for me, my dear mother, as you have always done, and willingly, nay, joyfully, give me up now, that you may receive me, with the rest of us, eternally hereafter. You have frequently conversed with me on religion, and I have not said much. I can talk with the young, but with the aged I always wish to be swift to hear, slow to speak. I know that He in whom you have believed is able, and will keep you and yours to that day, and give you the desire of your heart. Remember, 'you shall see better days.' And as the Lord has been good and never failed us in time past, let us trust him for what is to come."

Admitted on trial. Letter to his sister Margaret.

The second extract is from a letter to the same, dated "Easton, March 10, 1810."

"I have been well and happy. The Lord supports me, and I am still willing and determined to trust him with my all. I see daily more and more the necessity of more grace, and long to be wholly devoted to God. Without this the ministry must be irksome, but with it glorious. The thought of my dear friends praying for me often helps me much. I have no doubt I have your prayers."

(It was at the Philadelphia Conference, already named, and at which the venerable Asbury presided, that Mr. Emory, then just twenty-one years of age, was received on trial. He would probably have taken this step sooner had it not been for his father's opposition. It was, however, well, perhaps, that he did not, as the delay gave him greater maturity of mind and experience. His health too, which for some time after was quite feeble, would probably have failed entirely under an earlier effort.)

CHAPTER III.

MR. EMORY ON CIRCUITS.——A. D. 1810–1813.

WELL prepared by natural gifts and a liberal education, and already partially trained by the various offices of class-leader, exhorter, and local preacher, Mr. Emory was now, in pursuance of the economy of Methodism, to be subjected to the further discipline of the circuit. His first appointment was to Caroline circuit, on the Eastern Shore of Maryland, with Rev. D. Best. No incidents worthy of mention have been gathered respecting this year, but the following letters will present a full view of a more interesting subject—his religious state.

To his sister Margaret.

"Hillsborough, 2d September, 1810.

"MY DEAR PEGGY,—I hope you are still striving to adorn the cause of GOD our Saviour. Religion is the one thing needful for

time and for eternity, and is profitable to all things, having the promise of the life that now is, as well as that to come. Brother Ridgaway's sermon on early piety was very encouraging. I hope you and Susan will remember it. Never mind what the world and half-hearted professors of religion think or say; follow thou Christ, and let your one object be to gain the mind that was in him, and to walk as he walked. Watch and pray. Be simple, plain, and sober. Search the Scriptures, and meditate upon them. Live near to the Lord in the diligent use of all the means of grace, and you shall neither be barren nor unfruitful. Be ashamed of nothing but sin, but shun every *appearance* of evil. I had rather see you holy and happy in religion than any thing else in the world. What I say to you I say to Susan: 'Be holy,' and you will live and die happy. Tell William and Sam I should love to hear of their getting religion. It is time."

To his mother.

"28th September, 1810.

"My Dear Mother,—Through Providence, I still enjoy good health, notwithstanding the sickliness of the season, and have a hope, if it be the Lord's will, that he will yet give me grace and strength, of soul and body, to do the work to which he has called me. I have often had many fears from various sources, but this consolation remains after all, that when we cannot *do*, we can *suffer;* and perhaps the Lord is more glorified, our own souls more blessed, and our future reward more glorious, through sufferings than actions. But why, say some, should such and such persons suffer so, and be thus disqualified from duties to which they once seemed called? Who can tell? Does not God often afflict his dearest children in ways most unaccountable to us? Does he tell his ways to any? Is he not in the fire, the lion's den, &c., as well as elsewhere? The pride of our wisdom is humbled before his providences, and we can only, in every event, say, 'It is the Lord, let him do as seemeth him good, for even the hairs of our heads are all numbered!' And while we know we love him, we know as surely that 'all things shall work together for our good.' Let hell rage, the world burn, the Judge come, yet the wings of faith and

arms of love will bear us through. Let winds blow, rains descend, and floods beat, (as they surely will, to try us,) yet the Rock of ages is a sure foundation amidst 'the wreck of matter and the crush of worlds.' Canst thou believe? *All things* are possible to them that believe. 'It is good indeed to hope and quietly to wait for the salvation of God,' present and eternal; for though he seem to tarry, he will come, and not tarry; he is not slack concerning his promise, though some count it slackness. Salvation is purchased for us by the blood of Christ, promised by the word and oath of God; already experienced in part, as the earnest of what is to come; many have proved his faithfulness even in death, and shall we doubt or fear?

"I have felt of late, I think, my mind raised above every thing under *heaven*. The world sinks in my esteem, and my soul hungers and thirsts after *God* and *glory*. Yet the enemy and my treacherous heart thrust sore at me, and I see and feel it is through violence the kingdom must be taken. Bless the Lord! he is greater than all against us. There is plenteousness of redemption in the Lord Jesus, and, by divine help, in him I have trusted, do, and will trust, in spite of *myself*, the world, and the devil, in joy or heaviness, sickness or health, life or death, time or eternity."

To the same.

"November 26, 1810—Hillsborough.

"My Dear Mother,—When I am with you, in general, I believe, I do not say a great deal, and wish sometimes to have said more, but I am well satisfied my saying little does not proceed from thinking little, perhaps the reverse. I am astonished often at the affection of a mother, and wonder if a son is capable of making suitable returns. Sure I am I never have nor can. Yet I strive to present you continually before the Lord, that he may supply my lack of service to you.

"I tried to preach to-day from this text, (which I think contains matter of great encouragement,) 'Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong

consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus,' Heb. vi, 17, &c. Why then should we doubt or fear for a moment? Knowing, indeed, our unfaithfulness, our unworthiness, and fickleness among ourselves, we are hard to believe. The Lord, acquainted with our weakness, condescends to give us his word and oath, in either of which it is impossible for him to lie, much more in both; that our consolation may be strong, that we may have the full assurance of faith and hope, like an anchor of the soul, entering into Jesus, who hath entered into heaven itself, there to appear in the presence of God for us as our intercessor and forerunner, to prepare a place for us, and to keep it till we come; whither we shall soon follow after, that where he is, there we may be also.

'His hold the Christian fastens in the Lord,
And bids earth roll, nor feels her idle whirl.'

"Rejoice in the Lord, then, and again I say, rejoice! Let nothing take away your crown of rejoicing from you. Rejoice in temptations, afflictions, in hope against hope. At all events, rejoice. 'The God of peace shall bruise Satan under your feet shortly, and make you *more than conqueror* through the blood of the Lamb.' I still love the Lord, his ways, and work; and have no greater joy than this, to hear and see the prosperity of Zion."

To the same.

"21st December, 1810.

"My Dear Mother,—I received your welcome letter by the girls, and am very glad to hear that you are 'better, both in health and mind.' I had nearly determined with myself to come and see you, when they came in sight, and bringing word that all was well, I declined it. I have been in good health myself, except a bad cold, which still continues. I might be induced to attribute it to my many changes in travelling, but those who travel not experience colds, sickness, death, as well as we, and it is probable, on the whole, that the preachers are as healthy as other people. Our best way is to be always ready for every event, whether by sick-

ness or health, life or death, to glorify the Lord. It is good to suffer as well as do his will, and to hope and patiently to wait for his great salvation. This is a state of trials; and trials of various kinds are absolutely necessary. Blessed are they who endure to the end; they shall receive the crown. It is not far off at most. A little more patience and courage, a few more steps and battles, and the race is run, the battle is won, the prize secured, and the warfare for ever over. Let us then gird up the loins of our mind, be sober, and hope to the end, for the grace to be brought at the revelation of Christ. Here we have tears, trials, crosses, heaviness, sorrows, groanings, (as our blessed Lord while on earth, to whom we must be like,) mixed in our cup of blessings; but hereafter it will be unmixed, when we shall have eternity to admire and adore the wisdom and goodness of our heavenly Father, in bringing us, as he did his Son before us, through sufferings to glory."

To his sister Margaret.

"16th February, 1811.

"DEAR SISTER,—I have but a few minutes to write, and nothing in particular to say. I am striving to devote myself to the Lord, and feel happy in so doing. Time appears to me to pass away very fast, and our great work in a short space requires diligence and care. I hope you are endeavouring to walk circumspectly. Nothing gives me greater joy than to hear this of you. Watch and pray."

Mr. Emory's second appointment was to Cambridge circuit, in the same district with the Rev. George Sheets. The following sketch of this portion of his ministry has been kindly furnished to the author by his esteemed colleague, who, having some time after this period joined the Protestant Episcopal Church, has for many years been the respected rector of Trinity church, Oxford, Pa.

"Frankford, July 17, 1839.

"VERY DEAR SIR,—When the number of years are considered which have elapsed since your worthy father and myself were colleagues upon the Cambridge circuit, in the state of Maryland,

in 1811, it will not, I suppose, be expected that much should be contributed by me toward the memoirs which you purpose publishing. The widow's mite furnishes encouragement for performing the little in our power, particularly when the mind is oppressed with a consciousness of inability. The lapse of twenty-eight years has not erased from my memory the most distinct recollection of the truly amiable character of my much beloved and lamented coadjutor. He was one of the few in whom I had noticed, upon the most intimate and familiar intercourse, nothing reprehensible. *Negative goodness*, indeed, is deemed by some of little moment, but in fact it is a matter of great importance for a professor of Christianity, and especially for a minister of this holy religion, so to take heed unto himself at all times as to furnish no occasion for adversaries to speak reproachfully, or for friends to be shocked at, and to mourn over discrepances, which, if they do not stamp the person with the character of impiety, at least excite suspicions deeply mortifying. I have felt disposed to attribute his uniform exemption from all *unseemly levity*, and indeed from *every thing exceptionable*, to his having been trained up in the way of righteousness from infancy. And nothing but the light of eternity evincing the contrary, of which there is not the most distant apprehension, would be sufficient to convince me that he was not one of those who are sanctified from the womb. That principle of divine grace which the Scriptural doctrine of general redemption authorizes us to believe is implanted in the heart of every human being, is, in some instances, carefully nurtured and suffered to expand and develop itself with increasing years. The utmost consistency of conduct which the frailty of our nature will admit is the spontaneous result. Such appeared to be his case. All those, I am conscious, who were most intimate with him from day to day, could not but have observed his childlike innocence. The solemn supplication of the poet was a favourite one with, and was frequently made use of by him, at family worship, in the evening—

'Teach me to live that I may dread
The grave as little as my bed.
Teach me to die that so I may
Triumphant rise at the last day.'

Cambridge circuit. Rev. Mr. Sheets' letter continued.

The apostolic injunction, 'Be ye blameless and harmless, the sons of God without rebuke,' was, I am quite sure, but seldom more carefully observed by any one than by him.

"But his *positive virtues* shone with clear and strong, though with mild and majestic radiance. He never lost sight of the dignity and sanctity of the Christian and ministerial character. In the *closet* (for we frequently lodged together) his prayers were the aspirations of a heart filled with the spirit of grace and of supplication. His Bible especially, and whatever theological work he was studying, were attended to most sedulously. There was one great and all-absorbing object which he had continually in view,—the attaining of all that knowledge which was best calculated to qualify for a faithful and useful discharge of ministerial duty. He was no enthusiast,—expecting the end without the means. No, 'he inclined his ear unto wisdom, and applied his heart unto understanding. He sought her as silver, and searched for her as for hid treasures.' Hence, in the *family circle*, he was 'apt to teach.' An aged and pious matron once observed to me, after he had passed some time in her family, 'If brother Emory should ever marry, he will maintain strict domestic discipline.' The youth had no cause to regret, after he had taken leave, that by his 'lightness' he had contributed to their natural levity, and retarded their spiritual progress. Something useful was carefully and kindly inculcated. Nor were the most menial of the domestics forgotten; the servants, according to apostolic precedent, received their portion of instruction in due form and season. The aged and infirm were sympathized with, the hands which hung down were lifted up, and the feeble knees were strengthened. It is not strange, therefore, that he should have been at home in the pulpit. Here there was no effort made to secure the applause of man; no beautiful tropes and figures; no rhetorical flourishes; no theatrical airs and gestures, to secure the plaudits of the vain and gay. But there was, in rich abundance, the purest milk of the word for babes, and also the strongest meat for those of full age, whose senses were exercised to discern both good and evil. Upon a mutual interchange of sentiment respecting the most proper mode of preaching he has observed: 'I always feel best satisfied when I have endeavoured

to preach in the most plain and practical manner.' Hence he laboured, not so much to inflame the passions, as to inform the mind. Still there was such 'an unction from the Holy One' accompanying his exercises, that even those who attached the greatest importance to highly excited animal sensibilities could not but be both pleased and profited. It was, however, as will readily be expected, the intelligent and sober minded who best knew how to appreciate his excellences. Although it was only his second year in the ministry, I soon found that in intricate cases, as it regarded the execution of discipline, I had in him an assistant, whose mind was matured far beyond his years, and with whom I could take counsel with the greatest advantage and safety. As to *the effects* of his ministrations, I may observe, that there was a deep religious seriousness pervading the congregations, and especially so in the town of Cambridge. Not only was there a considerable ingathering among the adults, but there were so many children under exercise of mind, who we thought were too young to be enrolled among and met with the adult classes, that it was deemed preferable to form them into a catechetical class by themselves, the fruits of which, I am happy to learn, are conferring benefits on the church to the present day. There had been a camp meeting held during the year in the vicinity of Cambridge, which had contributed greatly to this general attention to religion. The soul of my departed friend was much drawn out at this meeting for a deeper enjoyment of the pure and perfect love of God. Out of the abundance of the heart the mouth speaketh. Thus, in his devotions, he was heard to pray, with strong crying and tears, 'Seal me! seal me!' He was much engaged also in labours for others. Not only from the stand, at the regular hours for preaching and exhortation, but at intervals also, his voice was lifted up, on different parts of the ground, in most affectionate and urgent addresses. Our services on the circuit were terminated in the most harmonious and satisfactory manner, and the result of them has, I doubt not, furnished him with 'crowns of rejoicing' in the eternal world. This was the only year we travelled together, and consequently our subsequent interviews were 'few and far between.' His reputation, both as a pious and exemplary Christian, and as an

Cambridge circuit. Rev. Mr. Sheets' letter continued.

instructive and useful preacher, advanced steadily. His praise was in all the churches. In the year 1815 I succeeded him in the Union charge, Philadelphia. The condition of this church was precisely what might have been anticipated. On either hand was abundant proof that every thing had been done decently and in order. As this was my last charge in the connection, I have only to add, that, among the many cords of affection which were cut asunder by the step which I felt bound to take, there was not one more exquisitely painful than the severing of that which had united us together. It was by no means surprising to me to hear that he was subsequently advanced to the highest order of the ministry in the Methodist Episcopal Church. And I can readily suppose that his pre-eminent qualifications must have made him peculiarly useful in that sphere. But that he should have been removed from his station, at such a time and in such a manner as he was, is another of the cases to be added to the many in which we are compelled to exclaim, 'His judgments are a great deep; his ways past our finding out.' May we be enabled to follow him as he followed Christ. And if the Son of man should come *suddenly*, may we also be found watching.

"Very respectfully yours, &c., GEO. SHEETS.

"P. S.—In the allusion to the camp meeting, I do not know whether there would have been any impropriety in mentioning a circumstance which occurred during the same. It was certainly made an instrument of producing a great effect at the time. Three of us had been appointed to preach, morning, noon, and night, on Sunday. It became my duty to perform the evening service. The camp was in a dense pine woods—the ground illuminated by the burning of pine knots on several small scaffolds prepared for the occasion. The brilliancy of these lights was such that a candle was seldom used, even in a tent: a pocket Bible, I know, could be read in those pretty near. It so happened that during preaching there was a considerable rustling in the tops of the lofty pines, attracting my attention at times. But there was no apprehension of a storm,—no sound of thunder or appearance of lightning. The congregation was immense, and as still as death,

Cambridge circuit. Rev. Mr. Sheets' letter continued.

while the certainty and solemnity of the day of judgment were expatiated upon. The doctrinal part of the discourse had been gone through, and an application about being commenced, when my attention, and no doubt that of the audience, was arrested by the appearance of a luminous body descending amidst the trees, which in an instant after, having arrived at apparently half way from the tops of the trees to the ground, exploded with the most tremendous roar of thunder. Flashes of lightning seemed to pervade the entire camp. The lights were struck to atoms and extinguished. The deepest midnight darkness succeeded. But the scene which followed beggars description. Hundreds, no doubt, were fully confident that the day of judgment had indeed arrived, and, conscious of their being unprepared for the solemnities of that dread day, were shrieking for mercy, as though hell itself was gaping to receive them; and others (perhaps I might say, without exaggeration, hundreds) were shouting aloud in the greatest possible triumph, as though the Lord Jesus had indeed just invited them, as the blessed of his Father, to come and inherit the kingdom prepared for them. I question much whether such another scene has ever been witnessed. The concussion of the atmosphere seemed to me so powerful as almost to cast me from the stand. I, however, supported myself by holding to the fixture for supporting the books, and felt disposed to thank God for making such an application of my sermon as it was not in my power, nor that of mortal man, to make. A dog was found dead next day, under a bed, in a tent back of the stand, on which a person was lying, but not a human creature on the ground was injured. The results of that night will be developed in the eternal world."

The strong language in which Mr. Sheets speaks of Mr. Emory's personal piety and zeal for the cause of God is confirmed by the following extracts from his correspondence during this year, the whole of which breathes the same spirit. The first two were addressed to Mr. H. D. Sellers, of Hillsborough, now Dr. Sellers, of Pittsburgh, who shortly afterward married Mr. Emory's youngest sister, and who was then just taking upon himself the Christian profession.

Cambridge circuit. Letter to Mr. Sellers.

"Cambridge, 21st May, 1811.

"My Dear Friend,—May grace and peace, and all the blessings of the everlasting gospel covenant, be with you. I thank God, who hath called us with a holy calling, that you have not been disobedient to his call, but, according to your convictions and grace, have given yourself to his service. If reflection and some years' experience afford me any capability of judging, I think you will never repent, if faithful, the steps you have already taken in religion. The beginning of any business is always the most difficult. Practice makes perfect. If you meet with difficulties then, at first, either from within or from without, do not be surprised or discouraged. The enemy sometimes assaults the most vehemently at the commencement, taking advantage of our weakness and inexperience. But if we watch and pray, &c., our grace shall be in proportion to our day and trials. The sooner we learn to war, the better. The young soldier, that has never been in an engagement, trembles at every approach of danger; while those veterans who are acquainted with the devices of the foe, and know how to wield their own arms, stand firm and undaunted. Let us remember, what we are now, so once were they. What they are now, so (if faithful) we shall be. We are first babes, then young men, then fathers. Some are children almost all their days, while others seem to possess the steadiness and strength of manhood even in youth. So it is spiritually. Let us 'desire the sincere milk of the word, that we may grow thereby,' and in the diligent and uniform use of all the means of grace, exercise ourselves unto godliness, till we arrive to the fulness of the stature of perfect men in Christ.

"Have you the witness of pardoning love yet from the Spirit of adoption? If not, I hope you will never rest till you have. Remember, it is obtained by faith in Christ. After we have done all we can, we are at last unprofitable, and deserve nothing of strict merit, (though it is certainly indispensably necessary to do all we can.) We must, as sinful, guilty, helpless creatures, venture ourselves just as we are upon the Saviour, who is ours by gift and covenant, and willing to receive and able to save. O, what hinders? Why not now believe? Be not afraid; you cannot be too bold in this. According to your faith, so shall it be, even this moment.

Now claim the promises, appropriate them to yourself, and go in peace. Amen!"

To the same.

"Camp Ground, 3d June, 1811.

"My Dear Friend,—Your welcome letter of the 31st ult. is now before me. Its contents give me much satisfaction. I rejoice to hear of your continued resolutions, and hope you will demonstrate to the world the possibility of faithfulness from a sick-bed beginning. The Lord has many ways to bring us to himself; all are good and sufficient, if we improve them. You speak something of 'following the dictates of conscience.' It is well to do so, and to be able to rejoice in its testimony, that we offend not against God or man. But this, like the other faculties of the soul, is much injured by the fall. Some have bad consciences, *hardened and seared.* Others, *scrupulous* ones, which are offended, stumbled, and grieved at things indifferent. We should carefully guard against both of these extremes, and by all means cultivate and keep a *good* one, enlightened and informed by the word of God, with the influence of the Spirit, leading us to forsake every thing evil, and to pursue every thing good, both in heart and life. As to the faith of a *servant*, it is good as far as it goes, and acceptable to God. But there is no degree of faith, either of a *son* or *servant*, in which we ought to *rest* without seeking more. Yet we ought to rest in it, as what it is, hold it fast, and praise God for it; yet still to live for, pray for, and expect the spirit of adoption, and not content ourselves without it. In short, we ought to be thankful for what we have, (however little,) and get as much more as we can; and whatever is needful the Lord will show, and no doubt give us, if we are truly engaged. As to repentance,* I do not think I ever lost an hour's sleep by it, nor do I think this any mark of its not being genuine or sufficient. Repentance (in my opinion) is 'a conviction of our *sinfulness*, *guiltiness*, and *helplessness*, by nature.' The fruits of it are humiliation of soul and body before God, confessing

* Mr. Sellers had said in his letter, to which this is a reply, "Strange to say, I know not if ever I suffered the loss of an hour's sleep, on account of any conviction I have undergone."

and forsaking sin, and learning to do well. Hast thou these marks of a penitent? Then fear not, only believe and thou shalt be saved; yea, my brother, believe in the Lord Jesus now, and thou shalt see and experience the salvation of God."

In a letter, of the 5th November, 1811, to his mother, he thus states the principle of Christian charity, to which, it is believed, his own conduct was strictly conformed through life: "We are men of like natures. It is necessary for us to bear and forbear, and to make thousands of allowances in various cases. Good as our doctrines and discipline are in general, (and I am fully satisfied of their goodness,) we are yet liable to err, and through our errors (sometimes sins) Zion will bleed; for 'it must needs be that offences come; happy they who are not offended.' There are very few whose conduct altogether will bear the strict scrutiny of God or men. Let this, then, be our motto:—

'The mercy I to others show,
That mercy show to me.'"

The revival of religion on the circuit during this year, already mentioned in the communication from the Rev. Mr. Sheets, was a source of great joy to one who longed so earnestly for the prosperity of Zion. After relating some instances of its effects in a letter to his mother, dated 25th February, 1812, he remarks: "I never was happier than I am at present at the prospects before me."

Under date of 25th March, 1812, he thus acknowledges his high sense of his mother's affection: "Reading the following lines the other day, in 'Miss More's Sacred Dramas,' brought you strongly to my mind:—

'A mother's fondness cannot be conceived
But by a mother.
In many lives she lives; through many a nerve she feels;
From child to child the quick affections spread,
For ever wandering, yet for ever fix'd.
Nor does division weaken, nor the force
Of constant operation e'er destroy
Parental love. All other passions change
With changing circumstances; rise or fall
Dependant on their object; claim returns;

Live on reciprocation; and expire
Unfed by hope: a mother's fondness reigns
Without a rival and without an end.'

"O! when will children ever make returns to parents? May the Lord bless you, and be with you and yours! I have lately, my dear mother, had my witness renewed of that 'perfect love that casteth out fear,' but still feel the need of more; and, more than ever, the need of humble and close walking with the Lord."

It would have greatly facilitated the labours of the biographer, and increased the interest of his work, if Mr. Emory had kept a regular journal of the incidents of his life, and the progress of his mind. This he frequently proposed to do, and commenced it from time to time. But so incessantly was he engaged, either in acquiring knowledge or applying it to the advancement of religion, that he left himself little time for duties which seemed so peculiarly personal. The diary which he kept while he was deliberating about relinquishing the law, it has been already said, he destroyed. The earliest that has been found after this, was kept about the close of his year on this circuit, from which all that would be interesting to the general reader is here extracted.

"March 10, 1812. To-day, while meeting a class, and pressing the members to look for that 'perfect love which casteth out fear,' the Lord renewed to me my own witness of it, after having been for some time in doubts about it. This is the third time I have had the witness given. I believe not declaring it, and want of watchfulness, were the chief causes of my being brought into doubts before. May I be wise and more faithful hereafter!"

"11th. I find listening to ill reports of persons very injurious."

"16th. Riding on a plain road, (though somewhat muddy,) my horse stumbled; curbing him, his head touched the ground. I stepped off over his head with perfect ease and safety. He rested on his head and neck till I thought his neck must certainly be broken. After a while he turned over, and rose with his head tne opposite way. However, he was no more hurt than myself. What agency might evil and good spirits have in this fall and preservation? If I sell this horse, ought I not to mention this affair? Certainly, if I do as I would be done by."

Cambridge circuit. Extracts from his diary.

"20th. I met my colleague (G. S.) for the last time. We have travelled together in perfect peace and union, and I esteem him as a brother."

"21st. I looked over three numbers of the Halcyon Luminary, (a magazine.) I suspect it to be the production of some New Jerusalemites, the disciples of Baron Swedenbourg, whom Mr. Wesley calls 'an ingenious madman.' Some things in it may be entertaining, useful, and handsomely written. But on the whole I fear it will be injurious; especially in their method of interpreting the Scripture, by what they call 'correspondencies.' For instance, the six days of creation are made to mean six several stages in the regeneration of man, internally and externally. In the sixth he is supposed to be in a celestial state here, though few attain to this; and on the seventh he is in rest. The sun is supposed to have existed before time, to have formed vapours round himself, as the white of an egg, which thickened till they became hard like the shell of an egg, while the body of the sun himself inside was like the yolk, which at length bursting out, produced the earth and all the planets, as children from the womb, which for some time hung around him as children to the teats, till they were driven off to their present orbits, as weaned children, &c. The more plausibly such things as these are written, the more dangerous they are."

"25th. While in Cambridge this time I have finished a cursory reading of 'Watts on the Mind,' and I think it useful; 'Miss More's Sacred Dramas;' the first of them, 'Moses in the Bulrushes,' is excellent, the rest are not so affecting to me; 'Lackington's Memoirs,' who says enough himself to consign him and his book to oblivion: or, if the remembrance of him must be left on the mind, it must be with such disgust as even his confessions and recantations can scarcely wipe away."

"27th. I need grace to keep my body from oppressing my mind. I must endeavour to be careful not to hurt others' feelings." * * *

"31st. I have for some time had a difficulty in speaking, which I could not account for. Now I think it proceeded from my wetting my lips so often with the saliva from my tongue, which, of course, left the tongue dry, and caused the difficulty in speaking. I find now that when I do not wet my lips so often thus, I can speak more freely."

"April 1st. This morning, by particular request, I breakfasted at Mr. ——'s. It is generally a cross to me to visit this kind of people; but here I felt very easy and agreeable. The old gentleman asked me (among other things) if I did not think our class meetings too much like some of the Roman Catholic discipline. I asked him if he had ever been in one. He said he never had. I invited him to come to them, and satisfy himself; assuring him, at the same time, that I thought them very different from the Roman Catholic confessions. Whence has this notion sprung? Surely 'an enemy hath done this.'

"To-day, and several days past, I have had uncommonly large congregations, being my last round.

"Being frequently asked, I have not hesitated to say, after reading it, that I have no confidence in Hugh's prophecy.* I cannot believe without evidence. I cannot take the unsupported word of those of whom I know nothing, and can hear nothing but what is bad, for evidence. If sinners hear not Moses and the prophets, neither will they be persuaded (effectually) by any other means. And if they would, I am not willing to do evil that good may come. Indeed, I am afraid that evil will, in the end, come from this and every thing like it. Counterfeit coin injures the currency of genuine. It always reminds me of the fable of the shepherd boy and the wolf."

"7th. Having by some alterations filled all my appointments till the eleventh, I left my circuit for conference, which commences on the 18th instant, at Philadelphia. I found my friends, in general, well."

"11th. I destroyed my private diary of the time when I gave up the law to preach the gospel. A friend wished me not to do it, but I was unwilling it should be seen, and it was not convenient to carry it with me. It was the 9th October, 1809, that I made a covenant on my knees, wrote and signed it, to give up the law, after much reading, prayer, and meditation; and on the 10th I did so, though my father was very unwilling. In February and March, 1810, I went to several quarterly meetings with R. Sneath, P. E.

* A prediction of the end of the world.

I then rode on Talbot one week, and meeting with Bishop M'Kendree, afterward accompanied him to Virginia, and back to the Easton Conference, which began April 20, 1810. At this I was first received on trial, being then just twenty-one years of age. I was appointed with D. Best to Caroline circuit, and for 1811–12 to Cambridge circuit, and now think myself at least as well and happy as when I started."

"12th. I had a free conversation with my father, with abundance of tears. He acknowledged that he prayed for me every day, and still loved me as a child, permitted me to write to him, (which he had not done before, though I had written, notwithstanding,) and confirmed to me the gift of a horse,* but declared himself of his first opinion as to my travelling. He gives me five or six years to stand it. Lord, help me! To-day he heard me preach for the first time since I have been travelling."

The most of that portion of the diary which was kept during the sitting of conference is occupied with a summary of the proceedings, and decisions on doubtful questions, which, though not proper for insertion here, evince the care with which he was informing himself respecting the laws and usages of the church. The following extract, however, from this part will show the missionary spirit with which he was imbued:—

"April 20. Bishop Asbury called for volunteers in the conference for Montreal and Quebec. Two (S. M. and I. L.) rose and offered to go wherever they might be sent. At night I requested my presiding elder, who was going to the bishop's lodgings, to tell him that I was willing to submit it to his judgment, and, if he could not suit himself better, to go to Montreal. The presiding elder omitted to inform him, and after I returned from St. George's,

* It would seem that the loaning of this horse was the first indication which Mr. Emory's father gave of the return of better feelings. When he started as a travelling preacher he was indebted to the kindness of a friend for the gift of a horse. This animal he had lost; and being home on a visit, his father remarked to his mother, "John can take Wooddle when he goes back." This was his own riding horse, but the value of the present itself was small, compared with the assurance it gave the delighted family that the day of reconciliation was not far distant.

(where I had to preach,) he and another presiding elder (W. H.) advised me against it. On considering that in case of a war with England, which is confidently expected, Canada would be the seat of it, and Montreal and Quebec immediately attacked, I decline to offer. The bishop expressed a particular wish to have either an Englishman or an Irishman."

"21st. The bishops called for volunteers for the west. In the afternoon I handed them a letter, offering to go anywhere within the territories of our government, if they thought proper to send me."

Having been appointed at this conference to Talbot circuit, with W. Bishop, he thus continues his journal:—

"May 7th. I preached the funeral of Mrs. S. to a large congregation of rich and poor, black and white. I endeavoured to preach very plainly, but am still quite dissatisfied with myself. I want more holy courage. My weakness of body oppresses my mind."

"Sunday, 10th. At St. Michael's we had a gracious time. One or two professed to be converted in the day, and about eight or ten blacks and whites at night. The meeting continued till between one and two A. M."

"12th. Yesterday and this morning I have had very severe buffetings from the enemy. All the meetings I have had so far on this circuit have been gracious. To-day I received a very affectionate letter from Bishop M'Kendree."

Here the diary closes, nor is any other to be found until the time of his visit to England. The letter from Bishop M'Kendree, here referred to, in reply, it would seem, to a note Mr. E. had addressed to him, has been preserved among his papers, and is inserted, as exhibiting how early and warm an attachment that accurate judge of character had formed for Mr. Emory.

"Wednesday Morning, April 29, 1812.

"DEAR BROTHER,—It is no small gratification to find you must take an affectionate leave of me, if it is by a note. Your apology for not seeing me more than supplied the visit, because it was an act of favour. Indeed, I was weak, and though much better, I am far from strong now, for I tremble and have to rest while about this letter.

"You ask a place in my prayers. If that is a favour, you have possessed it ever since I saw you first. 'God forbid that I should sin against the Lord in ceasing to pray for you.' Dear Johnny, permit me to tell you, that you possess a full proportion of my confidence and affection. I shall not forget the tenderness and respect, as of a son to a father, with which you treated me; nor the Christian meekness and deep humility depicted in your manners—graces which I hope you will never forfeit your title to. Jesus was meek and lowly of heart.

"There was an expression in your countenance at this conference that attracted my attention, but afforded no satisfactory solution. Have you injured or impaired your constitution by ministerial exertions? Or has the climate or affliction reduced you? Or are you subject to excessive fasting? Useful fasting is so shamefully neglected, that a check on that subject should be ministered and received with caution. But extremes are dangerous.

"Your friend and brother, W. M'KENDREE."

Various causes had contributed to that feeble state of Mr. Emory's health, the indications of which were so accurately observed by the watchful eye of his affectionate superintendent;—among others, the meetings which were held for the special benefit of the coloured people, to whom, as he remarks in a letter to his mother, he determined to pay particular attention. In consequence of the peculiar situation of this portion of his charge, their meetings were generally held late at night, and in close and crowded rooms, both of which circumstances must have greatly affected his already enfeebled constitution. The following extracts, however, will show that, in the midst of bodily weakness, his heart was still set upon his work:—

To his mother.

"Hillsborough, 4th November, 1812.

"MY DEAR MOTHER,—I have been mending since I saw you, and at present am going on discharging the chief of the duties of the circuit, though not yet perfectly well. * * I feel more and more determined to try to be wholly devoted to the Lord. Every thing I see and hear, whether adverse or prosperous, tends to confirm me

in this. Such as I am, I wish to be the Lord's, and not to be entangled or encumbered with any thing that may embarrass me in my work."

To the same.

"December 5, 1812.

* * * * "In a little time, mother, if faithful, we shall be beyond the reach of trouble. In the mean time, let us try to be careful for nothing, but make known our requests with thanksgivings to God, committing ourselves to him in *well doing* as to a faithful Creator, knowing 'all things work for good to them that love him.'"

Notwithstanding the feebleness of Mr. Emory's health, it would seem that his zeal to redeem the time and improve his talents caused him to keep up with little, if any, abatement, his former habits of study. There are still preserved among his papers, notes, taken during this year, on Myles's History of Methodism, Mosheim's Ecclesiastical History, Rollin's Ancient History, Buchanan's Works, Paley's Moral Philosophy, Saurin's Sermons, Beattie on Truth, with critical observations on the Greek New Testament, indicating that he read it in order. He appears, also, during this year, to have commenced the study of Hebrew.

But few family letters written during the year that Mr. Emory spent on Talbot circuit have been preserved. It is probable that few were written, as the impaired state of his health rendered it necessary for him more frequently to seek the quiet of his father's house.

It was toward the close of this conference year, in March, 1813, that Mr. Emory was called to part with his venerated father. The opposition which he had met from him in entering the itinerant ministry, so far from diminishing that affection which was due to a parent and benefactor, only caused Mr. Emory to increase the number and delicacy of his attentions, if by any means he might sooth the wounded feelings of his father. An improvement in the old gentleman's spiritual enjoyments toward the close of his life, together with the growing reputation and usefulness of his son, had already made him begin to relent, when the near approach of death, setting all things in their true light before him, completed the work

of reconciliation. No sooner was it ascertained that the disease was likely to prove fatal, than Mr. Emory was called home. And now was reaped the most pleasing reward of adherence to principle and duty. It was to this son, so long apparently discarded from his wonted place in his affections, that the dying father principally looked to minister to his comfort. With unwearied assiduity and tenderness Mr. Emory watched by his couch, and had the consolation to receive from his lips the last triumphant assurance of his undoubting expectation of eternal life.

After this year Mr. Emory was never again appointed to a circuit. It is interesting to know that the result of his three years' experience in this department of the itinerancy served to confirm his confidence in its admirable adaptation to the Methodist economy. It was his own opinion that he studied more during this period than in any other of the same length through his whole ministerial career. This was accomplished by the most diligent improvement of time. As he travelled from place to place, some profitable book was his constant companion. And while Christian courtesy and pastoral fidelity made it alike his duty and his delight to mingle, at proper times, in social and religious converse with the families which entertained him, no false delicacy could induce him to appropriate to man the hours which should be devoted to God, nor to descend from the dignity of the minister to the gossip of the newsmonger. When the claims of hospitality and friendship were satisfied, he would betake himself to some retirement, to prosecute more uninterruptedly his course of mental and religious improvement. By this means he doubtless lost some popularity with those thoughtless brethren who seek in their minister the boon companion, rather than the "man of God, thoroughly furnished unto all good works;" but, like a wise master builder, he was laying deep and out of sight the foundations of a character, which became afterward at once an ornament and a defence to the church. Indeed, the course which he pursued had already secured to him a high character among his brethren. There is still preserved, among the archives of the Asbury Historical Society, the memoranda which Bishop Asbury made, about this time, of the character of the preachers as reported at conference. The record in Mr. Emory's

case is as follows:—1811. "John Emory—classic, pious, gifted, useful, given to reading." 1812. "John Emory—pious, gifted, steady,——" *

CHAPTER IV

MR. EMORY IN STATIONS.—A. D. 1813–1820.

At the conference of 1813, Mr. Emory was appointed, with Wm. Hunter, to the Academy charge, (now called Union,) in Philadelphia. This being one of the most important stations in the connection, one of the principal members was induced, from Mr. Emory's very youthful appearance, together with the fact that he was yet but a deacon, to fear that he might not be qualified for the post, and so expressed himself to Bishop Asbury. "Never fear," was the reply; "he has an old head upon young shoulders." This was not a mere casual expression of the bishop's confidence. He had given Mr. Emory still more gratifying proof of his high regard, by proposing that he should accompany him, in case he should visit England, to which he had been invited by the British Conference.† It is to this, probably, that Mr. Emory refers in the following letter

To his mother.

"Philadelphia, 29th April, 1813.

"My Dear Mother,—In Wilmington, as I came up, I met with Bishop Asbury, and the next day, by a change made to shelter him from the rain, had the pleasure of riding with him in a chaise a part of the way to this place. He inquired particularly for you, and is very affectionate toward me. I lodge with him, and have a good deal of writing to do for him. I do not know that I shall say a word to him with regard to my appointment, unless he requests it; for, upon the whole, mother, I really am at a loss to determine what would be best, considering you, myself, and the church of God. I shall commit myself to Providence, and pray for grace,

* The remainder is illegible.

† Bangs' History M. E. Church, vol. ii, p. 313.

strength, and resignation, and have no doubt that you will do the same, and still trust the Lord. If peace should take place, what if I should be called next year, or the year after, to take a voyage to Europe, not to remain, but after a few months to return? You have told me that you wished me to be like father Asbury; you meant, perhaps, chiefly in one respect. Ah, mother, it may be you did not then think of the bearing of your advice; but why not still adhere to it, and, should it be required, say, 'My son, go, leave your mother, and should you never see her again, follow the calls of the Lord?' Fear not, though, you may not have the trial."

The sincerity and strength of Mr. Emory's attachment to Bishop Asbury will appear in a subsequent portion of this narrative, when he will be seen coming forward to rescue the memory of this man of God from the assaults of one who, while boasting of having been warmed and cherished in his bosom, availed himself of his position only to infuse the venom of his calumnies.

In communicating his appointment to his mother, under date of Philadelphia, May 3d, this being the first time that he was placed so far from home, he again exhorts her to bear the separation cheerfully.—"It has pleased the bishops to appoint me to this place, with William Hunter, in the Academy charge. I left it entirely to their judgment and discretion, as I have done from the beginning, and suppose I must submit, and hope you will cheerfully give me up and be able to do without me.

"Let me know, when you write, if you still want me like F. Asbury?"

If his pious mother exhibited any reluctance to part with him at this time, it was probably owing mostly to the unsettled state of the times, and her own exposed situation. The noise of war was now abroad in the land, and the waters of the Chesapeake, upon one of the tributaries of which she resided, was a principal theatre of action. The death of her husband had left her son John the principal protector of the family, and it was natural that, at such a crisis, she should desire him to be near her, especially as the next remaining son was drafted for the army. His appointment, however, being fixed for Philadelphia, Mr. Emory endeavoured to

compensate for his absence by a constant and frequent correspondence, administering advice and comfort to his mother, amid the alarms and dangers to which she was exposed.

Speaking of the mortality in the city, August 10, he observes: "In the midst of life we are in death. Among you is the sword of men; among us is that of God; (if both are not his;) but it is better to fall into the hands of God than into those of men."

August 18th, he writes: "The events of the times are beyond our control. It is useless to 'fret ourselves because of evil doers.'

'One thing secures us, whatever betide,
The promise assures us the Lord will provide.'

Let us, therefore, commit the keeping of ourselves to him in *well doing*, as to a faithful Creator.

"In the present situation of affairs, you had perhaps better let William* go in person, if wanted. In a time of general danger, there ought to be no substitutes. They are not to be had."

The reader has, perhaps, been curious to know what was that "one respect" in which this venerable matron wished her son "to be like father Asbury," and why he was so anxious to know whether she still persisted in her desire. It may not perhaps be possible to answer such inquiries accurately, but certain it is, that Mr. Emory was now about to depart from his model, for, on the 12th day of October, in this year, (1813,) being then in the 25th year of his age, he was united in marriage to Caroline, daughter of Francis Sellers, Esq., of Hillsborough, Caroline county, Md., and granddaughter of Henry Downes, Esq., of the same place.†

* His brother.

† It is of this estimable man, whom Bishop Asbury styles in his Journal, "an old acquaintance and friend," that the following anecdote is related in Drew's Life of Dr. Coke: "In the midst of these commotions, (the revolution,) it happened that Mr. Chew, one of the preachers, was brought before Mr. Downes, then sheriff of the county in which the trial took place, and afterward a member of the general assembly of the state. On Mr. Chew's appearance, the sheriff demanded of the prisoner, if he was a minister of the gospel. On receiving from Mr. Chew an answer in the affirmative, he required him to take the oath of allegiance to the United States. Mr. Chew replied that he had scruples on his mind, and therefore could not consent at present. Mr. Downes then informed him, that he was bound on oath to execute the laws, and must

In forming this union with one whose family connections and personal character eminently fitted her for this responsible station, Mr. Emory appears to have been governed by the same principles of prudence and strict regard to his ministerial obligations which characterized his whole career. He had long known and esteemed this lady, but delayed making any change of his situation until his relation to the church would admit of it. Even then the step was not taken without much deliberation. His views were fully explained in his correspondence with his mother, who seems to have been anxious, above all things, for his fidelity and success as a minister of Jesus Christ, and to have been fearful lest this measure might embarrass his ministerial operations. He assured her that his attachment to the cause was still undiminished, and that he believed his usefulness would even be increased by the step he was about to take. "You may be assured, my dear mother," he writes, on the 14th of September, "that my eye is still single, and my heart is fixed as ever to live and die in the service of God, in the ministry of his church. If cares increase with life, I will redouble my efforts, and grace is all-sufficient." "Make yourself easy, mother; I will strive that my heart shall not reproach me, and my conduct shall not disgrace you or the church so long as I live." And to his sister, shortly after his marriage, he says: "I assure you, my dear sister, that I feel myself as much engaged in the cause of God, and in the work of the ministry, as ever. It is my meat and drink, and I am happy in having some evidence that my work is not altogether in vain in the Lord."

Mr. Emory's labours during this year appear to have given general satisfaction. The congregations were large and attentive. The

in that case commit him to prison. Mr. Chew replied with great calmness, that he by no means wished to be the cause of perjury, and therefore was perfectly resigned to suffer the penalty incurred. 'You are a strange man,' cried the sheriff, 'and I cannot bear to punish you. I will, therefore, make my own house your prison.' He accordingly committed him under his hand and seal to his own house, in which place he kept him three months, during which time the sheriff was awakened, and his lady converted to God. They soon afterward joined the society; and Mr. Downes, with the assistance of some neighbouring gentlemen, built a preaching house for the society at Tuckahoe, the place where he lived."

society seemed to prosper, both temporally and spiritually. Besides defraying all their regular expenses, they paid off one thousand dollars' debt on the Academy, and undertook to build a second church, estimated to cost at least twelve thousand dollars. Under these circumstances, the fears entertained at first from Mr. Emory's youth were dissipated, and he was reappointed to the same station at the conference in April, 1814. On announcing this appointment to his mother, Mr. Emory adds: "My charge for this year is a very heavy one—more than double of what I had last year. To the Lord I look."

The interests of religion suffered much at this period in Philadelphia, as well as elsewhere, from the agitated state of the public mind, in consequence of the war which was then raging. Still, however, Mr. Emory continued unwearied in his efforts, and there were occasional accessions to his charge. The following extract from a letter, written toward the close of this year, to his brother-in-law, Mr. Sellers, will give some view of his own situation and that of his people:—

"I once thought if I were free from any evil, it was the love of the world. Perhaps freedom from this is common to youth, and especially to young persons who are also young in religion: but I confess to you that I have latterly been jealous of myself upon this point. I wish, if possible, to be frugal without parsimony, and liberal without prodigality; to render to the church, to the poor, and to my family, what is right and proper: but to do this, I feel the want of much more wisdom and grace. We have latterly had a little stir of religion among us—a few converted; but, alas! our 'goodness is as the morning cloud, and as the early dew, that passeth away.'"

During this year, difficulties, which had been growing for some time with the African Methodists of the Bethel Church, having continued to increase, Mr. Emory addressed them on the subject. In the preface to their book of discipline, published after their separation, it is said: "John Emory, then elder of the Academy, published a circular letter, in which they were disowned by the Methodists." As this is a partial and an unfair statement, the circular itself is here given entire.

Letter to the African M. E. Church in Philadelphia.

(CIRCULAR.)

"*To the Trustees, Preachers, Exhorters, Leaders, and Members of the African Church, called Bethel Church, in Philadelphia.*

"I address you, brethren, as your friend, and with the same friendly disposition which I have always felt toward you. Many of you are indebted (under God) to the influence and the exertions of the Methodists, and the Methodist preachers, (together with others,) for your present invaluable liberties and privileges; and I am gratified to think that I belong to a church whose ministers and members have done so much, both in this and other countries, not only for the personal liberty, but still more for the *salvation* of the *souls* of the unfortunate Africans. It must be known to you that, from the beginning of Methodism, the united labours of our preachers were designed to raise up one body of holy people, who should all be connected together in the unity of the Spirit, and in the bonds of peace, under the same discipline and church government.

"We have always declared, and we trust that our conduct has agreed with our declaration, that it was not our object to acquire property, but to save souls. Accordingly, we have always wished and advised that all our church property should be settled upon trustees, in such a manner that they may be bound to hold and to preserve it for the use of the church, and to permit the worship of God, the administration of the ordinances, and the management of the societies in the premises, according to our Discipline. We rejoice, indeed, that God has blessed you, our African brethren, not only with liberty and religion, but also with considerable church property; and we solemnly declare to you, that, so far from wishing to get any of it into our hands, we would not receive it, nor undertake the management of it, if you would offer it to us. We wish you to keep it yourselves, and to commit the management of it to trustees of your own colour, and of your own choice; and we pledge ourselves never to interfere with it. But if you are Methodists, or wish to be Methodists, your spiritual affairs must be under the direction of our bishops, and the ministers and preachers appointed by them from time to time; that is to say, particularly the

Letter to the African M. E. Church, continued.

preachers appointed by the bishops to have the pastoral charge of you, must receive members, and try and expel the disorderly, by and before committees of your own church, with the right of appeal to your own quarterly conferences, and appoint and change class leaders, according to the provisions contained in our Discipline for the regulation of all our societies. In your charter of 1796, article nine, 'it is solemnly declared, that the trustees and members of the African Methodist Episcopal Church do acquiesce in and accord with the rules of the Methodist Episcopal Church for their church government and discipline, and that they and their successors will continue for ever in union with the Methodist Episcopal Church of Philadelphia, subject to the government of the present bishops and their successors, in all their ecclesiastical affairs and transactions, except in the temporal right and property of their aforesaid Bethel Church, which is to be governed as herein directed.' But you have not acted according to that declaration, and therefore, after long forbearance, we must tell you that we cannot serve you any longer, nor acknowledge any connection with you as Methodists in your present situation. In saying this, I have the sanction of Bishop Asbury, and of the trustees and quarterly conference of the Union Church. We are really your friends, and wish you well; and if you, or any of you, are willing to conform to the Discipline of the church whose name you bear, we are ready still to serve you; but otherwise we can serve you no longer, because we believe that, under existing circumstances, it would be injurious to you and to the cause of God at large.

"We hope you will take this subject into serious consideration. We pretend not to dictate to you, nor do we mean to attempt any harsh measures. We leave it entirely to yourselves to determine whether you will be connected with us according to our Discipline, or not; but you cannot be connected with us in any other way.

"Philadelphia, 17th July, 1814. JOHN EMORY."

At the conference of 1815, it being necessary, according to the rules of the itinerancy, that Mr. Emory should leave the charge which he had held for the two preceding years, he was stationed at Wilmington, Delaware. Here he laboured for one year faithfully

and acceptably as a pastor and preacher. It was during this period that he was called upon to sustain the severest domestic affliction by which he was ever visited, in the loss of his beloved companion, then not yet twenty years of age.

The circumstances of her triumphant death are recorded by Mr. Emory in an account of some length, from which the following extracts are made :—

"She manifested the greatest and most constant patience under the most excruciating pains, frequently expressing herself in these words: 'O Lord, endue me with patience to bear my afflictions with Christian fortitude and resignation.' She frequently repeated the following verse :—

'O for a heart to praise my God,
A heart from sin set free,
A heart that always feels thy blood
So freely spilt for me.'

"But above all others, as long as she could articulate at all, the following :—

'Dear Saviour, let thy beauties be
My soul's eternal food,
And grace command my heart away
From all created good.'

"In the duties of my station, she never failed to assist me by her prudent counsels, and to stimulate me by her pious example and encouraging exhortations. Never did I know her, in any single instance, even in the most private domestic life, to depart from the spirit or conduct becoming a Christian; and during the two short years and not quite four months of our sacred union, it pleased God to bless us with much health and uninterrupted happiness in the enjoyment of each other's company almost constantly, (notwithstanding my peculiar situation in life,) until this last afflicting, parting scene, the remembrance of which can never, never be erased from my aching heart.

'Beloved wife! dear mother gone!
Thy husband mourns, and infant son,
But mourn in hope again to meet
In deathless joys at Jesus' feet.'"

Her remains having been conveyed to her native county, repose in the family burying-ground, near the banks of the Tuckahoe. The epitaph on her tomb-stone, which attests the fact, closes with this brief but expressive sentence: "She was a Christian indeed, and died in the Lord."

The following letter, written a few months after this event, although it contains some facts which have been already related, is here presented entire, as an interesting memorial, from Mr. Emory's own pen, of his religious experience up to this period, and as exhibiting, at the same time, the tenderness and warmth of his affections. It was addressed to the mother of his departed wife.

"Philadelphia, June 12, 1816.

"My Dear Mother,—Your letter of the 13th of March has lain by me long, but not neglected. I have read it over and over with repeated tears, and have been prevented from answering it only by unavoidable engagements, as it required a particular answer. If my last to you gave you satisfaction, you may be assured yours has given me no less, and I shall preserve it as one of my most invaluable papers. When I read over the correspondence between my dear departed Caroline and her mother and brothers, while she was at school, I am struck with the affection for her which glows in every line, and your great solicitude for her happiness. And she was worthy; yet you consented that she should leave you, as did she, to share my toils and cares, and to bless me. I cannot think of it without indescribable emotions. If I cease to love the mother of Caroline,—if her friends cease to be dear to me,—then indeed shall I be ungrateful, and the remembrance of their affection for her and confidence in me will cover me with shame.

"You express a wish to have an account of my experience in religion before my admission into the itinerant connection: I have none such written, but (though it may not be very interesting or profitable) will endeavour, as well as I can recollect, to give you a very brief recital of it.

"From a very early period of life I was under religious impressions; to produce which, I believe, the Lord used the instructions and examples of my parents. O! the blessing of religious parents!

How can I be sufficiently grateful for it, or how acknowledge my obligations, not only to my own, but to my dear Caroline's, to whose excellent education I have been indebted for so much of my short happiness!

"These early impressions were alternately yielded to and resisted, until the year 1806, when I was between sixteen and seventeen years of age. Then it pleased the Lord, at different times, and by various means, more deeply to awaken me to a sense of my lost and dangerous condition. I struggled under deep conviction for several months, unwilling to let any one know of it, such was the pride of my heart; but finding myself becoming more and more wretched, and that it was in vain to look for mercy and peace without open humiliation before God; I was walking mournfully by the river's side at my father's in the summer of 1806, and coming to the garden gate, I leaned my head upon the post, and there resolved to be the Lord's, and to make a public acknowledgment of my determination at the first opportunity. I wished to take a public occasion to do this, the more effectually to humble my proud heart. This accordingly I did at a love-feast, held at Roe's Cross Roads, in Queen Ann's, on the 18th day of August, 1806, to which I was admitted through the influence of my deceased friend and cousin, Richard Thomas, (whom the Lord used as an instrument, at that critical juncture, to lead me on,) and after being engaged in prayer, with strong crying and tears, for several hours, the Lord was graciously pleased to set my soul at liberty, and to bless me with a sense of his pardoning love, and peace and joy in believing: but my joy was of the calm and tranquil kind—I felt more than I expressed. From this time I was much engaged in the use of every known means of improvement, both in religious knowledge, experience, and practice. But after a few weeks I began to be afraid that I did not experience what I had done. In this state I continued a short time, and then was again blessed with a clear sense of the love and favour of God, which through grace I have continued to enjoy until the present time. Often, indeed, have I felt humbled under a sense of unfaithfulness and unprofitableness; but O what a debtor to grace for the abiding evidence which I have so long enjoyed of the infinite mercy and grace of God in Christ to

me—even me! From the beginning till now, I have always felt the need of more; at several times, indeed, I have been extraordinarily blessed with an uncommon sense of the divine love, but never without feeling the need and room for more. If the criterion of 'perfect love' is, that it 'casteth out fear'—the fear of death and hell—in this sense I have experienced it, and, to the praise of the glory of the divine grace, must declare that I still enjoy it in this sense. O! when I saw my dear Caroline brave death in his most painful forms—when I saw her turn her eyes from her mother, her son, her husband, and say to her Lord,

'Dear Saviour, let thy beauties be
My soul's eternal food
And grace, command my heart away
From all created good,'

then I saw the power of divine love, and felt willing to trust it in a dying hour.

"In the year 1807, (I think,) I began to be exercised about officiating in public, which I was soon called to do in a local way, and afterward, about giving up my profession, and entering into the travelling connection. During this period I passed through the severest conflicts, as my views were not agreeable to those of a dear father, to whom I felt myself under the greatest obligations. But at length, in April, 1810, being then twenty-one years of age, I gave up all, and committing myself to the Lord, with fear and trembling, launched into the world as a travelling preacher, having been received on trial at the conference held at Easton in that year. For being enabled to take this step, I have ever felt grateful to the Lord, and believe that my dear father, before his death, was convinced that I had not done wrong.

"What will become of me, if I prove unfaithful, after having been so led on by Providence and blessed by grace?

"My dear mother, we hope to meet in heaven with our dear Caroline and other friends. I think, sometimes, I could brave death to see *her only*; but how many more are there, with Jesus at their head!

"Pray for your unworthy son, J. EMORY."

Stationed in Philadelphia. A delegate to the General Conference.

At the conference in the spring of 1816, Mr. Emory was reappointed to the Academy station in Philadelphia, where, also, he was continued at the next conference; and during both years, although the younger preacher, he was placed in charge of the station. He was also elected a delegate to the General Conference, which met in Baltimore, May, 1816. This was the first time that he was eligible to that office, and he continued to be chosen a delegate to every succeeding General Conference, except that of 1824, when, being in the minority in his annual conference on a question of church politics, he was not elected a delegate.

It is not ascertained that Mr. Emory took a very active part in the proceedings of this General Conference, from which he may have been restrained by the fact, that he was both a new and a young member. It is known, however, that he espoused the election of presiding elders; and the report on local preachers appears in his hand writing.*

After his return to Philadelphia, he was under the necessity of taking some relaxation for his health, which he did by making a short excursion, in July and August, into the state of New-York.

In the latter part of this year (1816) he was invited to take charge of the Wesleyan Seminary, then about to be opened in the city of New-York, but the invitation was not accepted.

Having received, early in 1817, a request from Bishop M'Kendree to become his travelling companion, he thus notices the subject in his correspondence with his particular friend and adviser, Mr. Sellers, his brother-in-law, February 7, 1817: "I received a letter from Bishop M'Kendree, on the 27th ult., soliciting me to accompany him next year in his travels. On some accounts it would be agreeable to me, but on many others not; particularly the long and distant absence from my friends, especially my dear mother and son, with the difficulties of the journey and the service, and some peculiar consequences to a preacher. I have answered him in a discouraging and rather uncertain manner, leaving him at liberty to make other provision, if he can, before he sees me or hears from me again. My friends here, who have heard of it, are so good as

* For the report, see Dr. Bangs' History M. E. Church, vol. iii, p. 51.

to press me not to consent to go, wishing me to continue another year in the station, which, however, the bishop may at last prevent, and I have no concern about it. We are prospering at present, and have a clear increase now of more than one hundred and twenty. My time is becoming more agreeable, and I am flattered with the prospect of its being more and more so." On the 28th, however, he writes again: "After due deliberation, I believe I shall comply with his request; the reasons for it seeming, on the whole, to outweigh those against it. If I meet with unforeseen difficulties, they cannot be of long continuance, and the advantages of such an extensive tour for one year may be of service to me through life. The bishop seems to think, indeed, that essential service may be rendered to the church in this way, in addition to the assistance it may afford him: but this remains to be proved. If I go, I shall do what I can, as Providence may open the way. I wish to be led into the path of duty, and to be devoted to the divine service."

The proposed arrangement, however, was only partially carried into effect; Mr. Emory having accompanied the bishop only to the New-England Conference, which met at Concord, N. H., and the New-York Conference, which met at Middlebury, Vt. This occupied the months of April, May, and June, after which he returned to the duties of his station in Philadelphia.

It was shortly after his return, that Mr. Emory made his first appearance in print as a controversial writer. In the early part of this year, (1817,) Bishop White, of the Protestant Episcopal Church, had published in the Christian Register an essay, entitled, "Objections against the position of a personal assurance of the pardon of sin, by a direct communication of the Holy Spirit." The doctrine thus assailed being one of the distinguishing tenets of Methodism, and one the preaching of which had been a source of great prosperity to the church and consolation to her members, Mr. Emory came forward in its defence, in two pamphlets, being "A Reply," and "A Further Reply," to the above-mentioned essay. These were noticed in a review of the whole question by Bishop White, with which, it is believed, the controversy terminated.

Of the reception with which this effort met at the time, an opinion may be formed from the following extract from a letter addressed

to him by the Rev. Joshua (now Bishop) Soule, New-York, October 18, 1817: "I acknowledge, with gratitude, the receipt of your pamphlet, which I consider as an able defence of the truly Scriptural doctrine of the witness of the Holy Spirit, touching our justification by faith and acceptance with God. I understand the subject has excited considerable interest in this city. In conversation with two of the Episcopal clergy, a few days since, the matter was introduced by themselves; and I was surprised to hear them (or at least one of them) speak in warm terms against the bishop's publication: but, at the same time, they assured me he intended to write again in reply to you. They seemed glad that the subject was taken up, as they thought the doctrine of the witness of the Spirit ought to be defended."

In relation to his opponent in this controversy, Mr. Emory, at a subsequent period, thus expressed himself: "Although in replying to an attack on one of our prominent doctrines,—an attack published at a distance from Bishop White's residence, and not originally with his proper signature,—there might possibly have been some expressions which might not have been used in other circumstances, yet I should exceedingly regret that the bishop, or any of his friends, should entertain an idea that any personal hostility or unfriendliness of feeling exists toward him in my mind. It is not the case. Any excitement which might even then have appeared in that controversy has, on my part, long since and wholly passed away; and there are few men living, so far as I have ever heard him spoken of, whose personal character I more sincerely respect than that of Bishop White."

At the Philadelphia Conference of 1818, Mr. Emory was transferred to the Baltimore Conference, and stationed at the Foundry Church in the city of Washington, where he continued for two years. Previously to his removal, he was united, on the 12th of May, 1818, to his second wife, Ann, daughter of Thomas Wright, Esq., of Queen Ann's county, Md., an esteemed local preacher of the Methodist Episcopal Church.

During his residence in Washington, Mr. Emory again had to enter the lists of controversy. Some articles having been published by a Unitarian preacher, of the name of Wright, in the *National*

Resumes study of Hebrew. High standing in the Baltimore Conference.

Messenger, of Georgetown, D. C., assailing the divinity of Christ, Mr. Emory replied to them in several communications to the same paper, under the signature, "An Observer." These articles were afterward published in a pamphlet form, with the title, "The Divinity of Christ vindicated from the Cavils and Objections of Mr. John Wright," together with a few numbers on the same subject, by the Rev. James Smith, whose memory is still cherished in the church for his superior talents as a metaphysician and an orator. It is said that the publication of these essays had a powerful influence in arresting the growing popularity of a dangerous heresy in that part of the country.

In consequence of the delicate state of his health, Mr. Emory was again under the necessity of taking a short excursion, which he made in the month of August, to the Bedford Springs. At such times, however, he was not idle in his Master's cause, but preached as his strength would permit, and opportunity offered.

Ever anxious to improve his talents, Mr. Emory resumed during this year the study of Hebrew, under that distinguished orientalist, Dr. J. Horwitz, who still speaks of him as having been one of his most apt and successful pupils.

At the session of the Baltimore Conference, in 1820, though it was but the second meeting of that body which Mr. Emory had attended, his talents were already so highly appreciated by his brethren, that at the election of delegates for the General Conference, he received the highest number of votes, only one other having an equal number. He was at the same time elected corresponding secretary of that conference, for the newly formed Missionary and Bible Society, and also on the establishment of schools among the Indian tribes. He was also, in consequence of the feeble state of Bishop M'Kendree's health, requested by him and Bishop George to assist the latter at the ensuing session of the Philadelphia Conference, which he accordingly did.

How meekly Mr. Emory bore these and other expressions of the regard of his brethren, may be seen in an extract from a letter written, at the close of the Baltimore Conference, to his wife. "I have been a good deal unwell during the conference, chiefly, however, from fatigue and loss of sleep, having much business to attend to,

Appointed a delegate to the General Conference. Stationed at Washington.

and necessarily keeping late hours at night. I could not, however, well refuse to serve them, considering the very respectful manner in which they have treated me, and the very satisfactory assurance of their confidence in me. In their election of delegates to the General Conference, they chose me as one, and in a much more honourable manner than I had any right to expect, as you will observe from the votes, which were as follows. [This statement of the ballot shows that, of sixty-eight votes taken, Mr. Emory and another received the highest number, fifty-four.] In the election of a vice-president of the Missionary and Bible Society of the Methodist Episcopal Church in America, established at New-York, they gave me the highest number of votes, (very unexpectedly to me, indeed,) but as there was no election, there not being a majority of the conference for any one, several being voted for, I thanked them for the respect shown me, but begged to decline the honour. This I did particularly, because J. W. was the next highest, and I wished him elected. On the second balloting he was elected accordingly. They afterward elected me their general corresponding secretary for general missions, and the establishment of schools among the Indian tribes within our borders connected with missionary operations.

"I would not say so much on these points to any person but yourself; but as you have to partake of my sorrows, I think you have a right to share in every thing calculated to sooth them. I only regret that I am so unworthy of these kind regards, which, at the same time, stimulate me to try to do better."

His term at Washington having been spent with much satisfaction to himself and prosperity to the society, he was removed at this conference to the Annapolis station. His entrance upon the duties of this charge was, however, delayed for some time, in consequence of his attendance upon the General Conference, and his absence on a mission to which he was sent under the direction of that body.

At this General Conference, Mr. Emory, though still young in years and in the ministry, took a distinguished part in the important questions which were then discussed. He was a member of the committee on the episcopacy, and also of the joint committee of

three from each side of the presiding elder question, who reported the conciliatory plan, or, as they were afterward called, the suspended resolutions, of which further notice will be taken hereafter.

It would seem that to a motion brought forward by Mr. Emory at this conference, we are indebted for the first collection of tunes adapted to our hymns. "At the General Conference," he writes, "held in Baltimore, in the year 1820, we had ourselves the honour and the pleasure to propose the adoption of measures for the compilation of a general tune book, adapted to the wants of the church, and to the various metres and hymns in our excellent hymn-book. This was done at the suggestion of a gentleman in Philadelphia, who has long been most commendably devoted to sacred music, and made it a source of devout, and rational, and elegant pleasure, to himself, as well as to his friends, in many leisure hours. 'The Methodist Harmonist' was the result, and was the production of an experienced committee appointed for the purpose."

Having previously obtained a resolution of the Baltimore Conference, providing for the formation of parsonage libraries, he also procured a resolution of the General Conference, directing the book agents to supply them with the books published at the Concern at cost for cash.

It has already been seen what interest Mr. Emory took in the missionary operations on which the Methodist Church was just entering. At the Baltimore Conference of 1819, he had written the report on the constitution which was submitted to them; and, at the ensuing conference, having declined the honour of the vice-presidency of the society, in favour of an older member, he was, as we have seen, elected corresponding secretary. He was thus prepared to advocate this important institution still more efficiently at the General Conference. The report in its favour, which was then adopted, Dr. Bangs thinks* (and his opinion is confirmed by internal evidence) was written by Mr. Emory. The introduction to it will exhibit the light in which he then viewed the subject.

"Your committee regard the Christian ministry as peculiarly a *missionary* ministry. 'Go ye into all the world, and preach the

* History Methodist Episcopal Church, vol. iii, p. 143.

gospel to every creature,' is the very foundation of its authority, and develops its character simultaneously with its origin.

"The success which attended the itinerant and missionary labours of the first heralds of salvation further establishes the correctness of this view, and demonstrates the divine sanction of this method of spreading the gospel.

"In process of time, however, the missionary spirit declined, and the spirit of genuine Christianity with it. Then it pleased the Lord to raise up the Messrs. Wesley, Whitefield, and others, through whose itinerant and missionary labours a great revival of vital piety was commenced, the progress and extent of which, at present, your committee cannot but regard as cause of unbounded thankfulness and pleasure.

"The missions of Boardman and Pilmoor, of Wright, of Asbury, and others, are events in our history not soon to be forgotten. A grateful people feel their happy influence, and hold their memory dear, and generations yet unborn will rise up and call them blessed.

"Can *we*, then, be listless to the cause of missions? We cannot. Methodism itself is a missionary system. Yield the missionary spirit, and you yield the very life-blood of the cause.

"In missionary efforts our British brethren are before us. We congratulate them on their zeal and their success. But your committee beg leave to entreat this conference to emulate their example. The time, indeed, may not yet be come in which we should send our missionaries beyond seas. Our own continent presents to us fields sufficiently vast, which are opening before us, and whitening to the harvest. These, it is probable, will demand all the labourers and all the means which we can command at present."

CHAPTER V.

MR. EMORY AS DELEGATE TO THE BRITISH CONFERENCE—A. D. 1820.

ALLUSION has already been made to a mission on which Mr. Emory was sent under the direction of the General Conference of 1820. This was as a delegate to the British Conference, to settle certain difficulties which had arisen between the preachers of the Methodist Episcopal Church in the Canadas and the Wesleyan missionaries in those provinces, and also to establish a more intimate union between the two great branches of the Wesleyan family. As this measure has had an important bearing on the relations of the Methodist Episcopal Church to her sister connections, both in Canada and in Great Britain, while its success was no small evidence of the prudence and skill of the delegate, a more extended notice will be taken of it than would otherwise be proper in a mere biography.

As early as 1791, the gospel had been sent to the Canadas, then morally as well as physically a wilderness, by the American connection.* The labours of those zealous pioneers were greatly blessed. Many were gathered into the fold of Christ. Thus religion continued to prosper among them, and its institutions and ordinances were sustained by a regular appointment of preachers from the United States, who nobly volunteered for this service, until the commencement of the last war with Great Britain. When this unhappy event had arrayed on opposite sides those who were brethren in Christ Jesus, the American connection, with praiseworthy delicacy and discretion, endeavoured to consult the national feelings of their charge in the Canadas, by appointing, as far as possible, for their preachers, natives of Great Britain. But, notwithstanding this precaution, and although the men whom they sent as the ambassadors of Him whose kingdom is not of this world, abstained, it is believed, with Christian prudence, from all interference in the politics of the country, yet it was scarcely to be expected that a

* Dr. Bangs' History Methodist Episcopal Church, vol. i, p. 321.

population, in which there were many descendants of refugees from the United States, during the revolution, British emigrants, and disbanded soldiers from the English army, would so far subdue their national prejudices, as to be perfectly reconciled to religious teachers from a country at war with their own, and of a different form of government. Such would naturally prefer preachers from the British Conference. Persons of such sentiments, however, constituted but a small part of the Methodist societies in Canada. Many of the members had emigrated from the United States since the revolution, and, though faithful subjects of the crown of England, were yet attached to their native land. And a still larger number felt that they were bound to the American preachers by stronger ties than any which national extraction can produce. They knew that these men of God had sought them when they were wandering as sheep without a shepherd; that they had braved the inclemency of the climate and the perils of the wilderness to bring to their lonely habitations the glad tidings of salvation, while no man besides cared for their souls; and having been introduced by them into the privileges and blessings of the Christian church, they loved and revered them as their spiritual fathers. Besides, they had the most satisfactory evidence that, so far from attempting to withdraw them from their allegiance, these faithful pastors taught them to "honour the king," as well as to "fear God."

About this time the attention of the British connection was called to the destitute condition of Canada, where, excepting the efforts of the American Methodists, little had been done to rescue a numerous population from Romanism and Paganism. And these faithful followers of Wesley and Coke, ready "to go always, not only to those who want them, but to those who want them most," sent over missionaries to labour in Lower Canada. To this step there could, of course, be no objection. There was a field sufficiently extensive to occupy all the preachers that could be spared by either connection. It would seem, however, that very soon some of the missionaries, whose professed loyalty was more conspicuous than their prudence, instead of directing their efforts, as they had been instructed, to unoccupied ground, began to interfere with the societies already formed by the American preachers, taking possession of their

chapels, and endeavouring to induce the members to join the British connection; while the American preachers, it may be feared, were, in some instances, more anxious to repel their aggressors, than to preserve the harmony of the common family. The first difficulty arose at Montreal, where a church had been built for the infant society, from funds principally raised in the United States, although some had been collected also in England. This church having been taken possession of by the British missionary, (who had been sent, at the request of a few official members,) to the exclusion of the preacher sent from the American connection, the venerable Asbury was induced to complain of the aggression in a letter, written January 15, 1816, only a short time before his death, to Mr. Benson, from which the following extracts are made: "We have planted, we have watered, we have taken a most sacred charge of Upper and Lower Canada for about twenty-two years. They form two respectable districts in the Genesee Conference. They lie side by side on the northern banks of the St. Lawrence, and the United States districts and circuits on the south. The souls of our people in Canada are exceedingly precious to us. They are a willing people; prompt to pay their preachers: they say, 'Tell us what to do, and we will do it.' Exclusive of the most ancient, who came from various parts of Europe, the additional and increasing inhabitants now of both provinces are multitudes of refugees from the United States, at the time of the revolution. Many others have preferred the provinces to the United States, and there are at this time large family connections on both sides of the line, and many preachers that have changed and interchanged.

"We, as ministers of Christ, think it a sin of sins to divide the body of Christ. There was a special caution given to Thomas Burch, Samuel Montgomery, and Henry Ryan; and we have good reason to believe that possibly two-thirds of the society in Montreal would put themselves under the government of the American connection. But we shall bear long, suffer long, make every explanation, till the charge is given up to us. Whether the thing has been done through ignorance, or the influence of wicked and designing men, we shall give our fathers and brethren time to inform themselves, and time to correct their conduct; for we are sure that our

episcopacy could never act so out of order as to send a preacher to take possession of a charge so consequential, under the oversight of the parent connection. And yet, in this business, we would touch that venerable body, or any authoritative part of it, with the tenderness of a feather dipped in oil."

To adjust these difficulties, two of the British missionaries, Rev. William Black and Rev. William Bennett, were directed by their society to confer with the General Conference, held in May, 1816. The principal proposition which they made was, that the operations of the American connection should be confined to Upper Canada, while those of the British should be confined to Lower Canada, a plan of adjustment which was some time afterward in substance adopted. The whole subject having been referred to a committee, they made a report unfavourable to the proposed measure, and concluded by the following resolutions, which were adopted by the conference.

"Resolved, 1, That we cannot, consistently with our duty to the societies of our charge in the Canadas, give up any part of them, or any of our chapels in those provinces, to the superintendency of the British connection.

"Resolved, 2, That a respectful letter be addressed to the London Methodist Missionary Society, explaining the reasons for the above resolution."

The letter which the second resolution directed to be addressed to the London Methodist Missionary Society, was written by Mr. Emory, who was a member of the committee that made the report.

"Baltimore, May 22d, 1816.

"*To the London Methodist Missionary Society.*

"DEAR BRETHREN,—Before your address to Bishop Asbury* arrived, that venerable man of God was no more, having departed this life, in the triumph of faith, on the 31st of March last, in Spottsylvania county, in Virginia. He travelled and laboured until within a few days of his death, and will be long remembered with the most lively gratitude by the thousands in our country who have been blessed by his ministry.

* See Dr. Bangs' History M. E. Church, vol. iii.

"We rejoice to hear of the extension of the Redeemer's kingdom among you, and by your missionary efforts in distant places. May the time speedily come when the uttermost parts of the earth shall be given to him for his possession!

"We have had the pleasure of receiving our esteemed friends and brethren, Messrs. Black and Bennett, your representatives to this General Conference, with whom we have conferred on the state of our societies in the Canadas, and, after the most mature deliberation, and considering the subject in all its bearings, we have finally concluded that we cannot, consistently with our duties to those societies, give up any part of them, or of our chapels in those provinces, to the superintendence of the British connection. The reasons which have led us to this conclusion we will briefly state, and leave you, our Christian brethren, to judge of their sufficiency.

"1. Missionaries were first sent into those provinces from the United States, who, through great labours and various sufferings, were instrumental in spreading the gospel and raising societies in almost every part of them where the English language was spoken.

"2. We have continued in these labours and sufferings, and in the charge of those societies, for upward of twenty years, until we have formed twelve circuits, in which there are eleven chapels, which have been regularly supplied with preachers from the United States, some of whom have been almost entirely supported from our funds.

"3. If an application were made, in time of the late unhappy war, to the British connection for a preacher to be sent to Montreal—yet it is believed, from evidence before us, that that application was made, in a private and unofficial manner, by a few individuals, without the knowledge of the preacher who was then stationed there, or of a majority of the society—and if any application were made previously, we had no knowledge of it, and had you been apprized of these circumstances, we believe you would not have sent a preacher to that place.

"4. It appears evident, from various sources of information, that, notwithstanding such application, at least half of the society in that place at present, and a vast majority of the members on the circuits in the two provinces, earnestly desire us still to continue in our

pastoral charge of them; and although we feel truly thankful to our friends in Great Britain for their generous aid toward building the chapel and parsonage in Montreal, to which you have alluded in your address, yet we cannot suppose that that circumstance entitles the British connection to a claim on those houses, inasmuch as it is presumed that their aid was granted under an expectation that they were to be under the superintendency and control of the Methodist Episcopal Church in America, as the society in Montreal then were, and agreeably to the deed of trust; and if we supposed it proper to take this ground, we think it would not be difficult for us to make out an equal, if not a superior, claim, from the sums collected in the United States for the same purpose: but this we do not urge.

"The above reasons, dear brethren, have induced us to believe it to be our duty to continue our ministerial labours in the Canadian provinces; but the most forcible of them all, with us, is the declared wish of a great majority of our brethren there to continue under our ministry. This wish, however, we are satisfied does not proceed from any opposition or want of affection to their European brethren, but from the greater ease and certainty with which they think they can be supplied by us, in consequence of our contiguity to them, and from their peculiar attachments to us, as their spiritual fathers in the gospel; and, indeed, we do consider them as our spiritual children, and if we seem to be unwilling to give up the charge of them, do not, dear brethren, think it strange: the tie is strong. We trust you cannot, you will not, entertain an idea, that, in our decision on this subject, we have been in the least influenced by any considerations of temporal profit or ease: if we had, our decision would have been very different. Our object is the salvation of souls, as yours, also, we doubt not, is; and we most sincerely hope and pray that this affair may not have any tendency to diminish in the least that Christian affection and harmony which have hitherto so long and so happily subsisted between us. We rejoice in our relation to you as brethren; and your great and constant efforts to spread the gospel of our common salvation stimulate us to a holy emulation.

"Our two brethren, your delegates, have stated that they are not authorized to withdraw the missionary from Montreal without fur-

ther instructions from you. If this were done, there would be no difficulty, we think, in the completion of an amicable settlement; and we flatter ourselves that, when you have duly weighed the above reasons, you will not hesitate to direct this measure. The unhappy division of the society in that place has been to us a source of great pain; whatever causes have produced that lamentable event we wish to be buried in oblivion, and to strive in future to heal the breach, and restore peace and unity to that afflicted society.

"Such, very dear brethren, are our views of this business, and although we have not felt ourselves at liberty to accede to the proposals of your representatives, yet we trust they have had no cause to doubt our brotherly respect and affection both for you and them, and we gladly avail ourselves of this opportunity to assure you that in all things their deportment among us has been such as becomes the ministers of Christ, and their gospel labours a blessing both to us and our people.

"That the great Head of the church may overrule all things for the general good, and endue us all with all heavenly graces, and bring us, at last, to inherit eternal life together, is, dear brethren, the ardent prayer of your American brethren.

"Signed by order and in behalf of the conference."

The General Conference having thus declined to relinquish the charge of any of their societies in Canada, the following resolutions were passed by the British Conference:—

"1. That three additional missionaries shall be sent to the Canadas.

"2. That a missionary from England shall continue to be stationed at Montreal.

"3. That unless the American Conference, in consideration of the assistance received from England toward the erection of the Montreal chapel, shall voluntarily agree to allow the use of the chapel and the adjoining premises to our missionary and the society in connection with him, we recommend to our friends quietly to resign the premises to the American brethren, and to procure other accommodations for themselves.

"4. That, except in the peculiar case of Montreal, our mission-

Resolutions of the British Conference, continued.

aries shall be instructed not to occupy any station actually occupied by our American brethren, but to employ their labours in those parts of the two provinces which are most destitute of the means of instruction and salvation, and not to neglect, in connection with this object, any providential opportunity which may offer to them of contributing their efforts toward the conversion of the Indian tribes in that neighbourhood.

"5. That we earnestly recommend to our missionaries and societies in Canada, carefully to avoid all disputation, and to cultivate a spirit of brotherly affection toward those of the American preachers and their societies in that country with whom they may have to do.

"6. That the secretaries of the mission committee be directed to communicate these resolutions to the American brethren, and to assure them that, in continuing to occupy Montreal as one of our stations, we are actuated by a conviction of imperative duty, and sincerely regret that there should be even the appearance of collision and separation between the two connections. That it was not intended to urge the American preachers to any abandonment of their Canadian circuits and stations in general, but that the application chiefly respected the particular case of Montreal. And that we are not without hope, that in that one instance, the American Conference will yet see it right to make some concessions to our wishes for the sake of peace, and in order to put an end to the unpleasant state of things which now exists at Montreal."

No further action could be had on the part of the American connection until the next General Conference, in 1820. In the mean while the interferences complained of, so far from being diminished, were increasing, and began to disturb the peace of several societies in Upper Canada. That these measures of the missionaries, however, were unauthorized and disapproved by the society at home, we have every assurance. In 1819 the following letter was addressed by their committee to Bishop M'Kendree:—

"Wesleyan Mission House, 77 Hatton Garden,
"London, 25th February, 1819.

"DEAR SIR,—We transmit for your information the following resolutions lately entered into by the committee of the General

Wesleyan Missionary Society in London, relative to the British missionaries in Canada, and which resolutions have been transmitted to those missionaries.

"Resolved, 1. That it be recommended to our brethren in Canada to preach in no chapel which is now jointly occupied by the American brethren, and for the sake of peace to pursue their labour separately, and not to continue their labours in any station previously occupied by the American brethren, except where the population is so large or so scattered that it is evident a very considerable part of them must be neglected.

"Resolved, 2. That they are to act under the general instructions of the committee, June 26, 1818, viz.: That it be communicated to the missionaries there, that the conference and the committee never intended that the missionaries sent out by them should invade the societies raised up by the preachers appointed by the American Conference and divide them, but that they should communicate the benefits of their Christian ministry to those parts of the country where the inhabitants are destitute of them, and labour in those towns and villages where the population is so large that the addition of their labours to those of other ministers is demanded by the moral necessities of the people.

"The foregoing resolutions will, we hope, satisfy yourself and the American Conference that the British Conference and the Missionary Committee, in London, feel sorry that any interference should have ever taken place between your missionaries and those sent by the British Conference, who most earnestly wish that their missionaries may labour in harmony with all good men.

"Praying that Christian kindness and good will may prevail and abound, we are, dear sir, with Christian affection, your obd't serv'ts,

"JABEZ BUNTING,
RICHARD WATSON,
JOSEPH TAYLOR,
} General Secretaries."

At the General Conference of 1820, urgent memorials were received from societies in Canada, praying for some prompt and decisive action in reference to their increasing difficulties, upon which the following resolutions were adopted:—

"Resolved, by the delegates of the annual conferences in General Conference assembled, That it is the duty of the bishops of the Methodist Episcopal Church to continue their episcopal charge over our societies in the Canadas, provided, nevertheless, that the episcopacy shall have authority to negotiate with the British Conference respecting Lower Canada, in the way and manner they shall see fit.

"Resolved, That the episcopacy be requested, if practicable, to send a delegate to the British Conference at their next session, in July, and furnish him with the necessary instructions, and also to draw on the Book Concern for the amount necessary to defray the expense."

In pursuance of this resolution, the bishops addressed to Mr. Emory the following communication:—

"Baltimore, May 27, 1820.

"*To John Emory, a member of the Baltimore Annual Conference.*

"In compliance with a resolution of the General Conference of the Methodist Episcopal Church, now in session in this city, we hereby appoint you to be a delegate from this conference to the conference of Methodist ministers and preachers to meet in Liverpool, in the kingdom of Great Britain, in the month of July next.

"In virtue of this appointment, we instruct you

"First—To express to the said conference our earnest desire, and the desire of this General Conference, to cultivate the most friendly and harmonious relations with our brethren of the British connection, and to ascertain their view of the expediency of a mutual interchange of delegates for this purpose once in four years.

"Secondly—To endeavour, by all prudent and practicable means, to effect an amicable and permanent adjustment of the unpleasant difficulties which have existed between us in the Canadas; in order to which you will make such use of the reports and other documents on this subject in your possession as, on examination, you may judge most advisable.

"Thirdly—We are of opinion that the most effectual means to prevent collisions in future will be, to establish a specific line by

which our field of labour shall be bounded on one side, and the British missionaries on the other. With this view you are at liberty to stipulate that our preachers shall confine their labours in Canada to the upper province, provided the British missionaries will confine theirs to the lower.

"We remain yours, &c.,

WM. M'KENDREE,
ENOCH GEORGE,
R. R. ROBERTS."

He was also charged to present to the British Conference the following address:—

"Baltimore, May 27, 1820.

"*The General Conference of the Methodist Episcopal Church in the United States of America, to the British Conference of ministers and preachers, late in connection with the Rev. John Wesley.*

"REVEREND AND DEAR BRETHREN,—Grace, mercy, and peace be multiplied to you, and to the Israel of God under your charge, both at home and in foreign countries. With a sincere and earnest desire to establish and preserve the most perfect harmony and peace with you, our elder brethren, we have adopted measures for opening such friendly intercourse as will, we devoutly pray, tend to the accomplishment of this desirable end.

"Situated so remotely from each other, and under different forms of civil government, it is believed that no mode of correspondence will so effectually unite the European and American Methodists as an interchange of delegates from our respective conferences.

"We are encouraged to hope that such correspondence will be acceptable to you, from the consideration of the visit of Messrs. Black and Bennett, at our last session, and from the friendly opinion of our dear brother, the Rev. William Black, who has been with us during our present sitting in this city.

"Should such a friendly intercourse be approved, we shall receive with cordiality your representative at our succeeding sessions, and, with the most sincere friendship and affection, reciprocate the visit.

"The prosperity of your missions, both at home and in foreign countries, is matter of praise and thanksgiving to the great Head

Address of the General Conference, continued.

of the church; and our unceasing prayer is, that they still may increase more and more.

"The last four years have been distinguished by no ordinary success within the field of our labour: our borders have been greatly enlarged, and the wilderness has budded and blossomed as the rose. The last year especially has been attended with an abundant outpouring of the Holy Spirit, and the increase of our numbers has exceeded that of any former year.

"The field of missionary labours is opening and extending before us, and the divine Providence appears to be preparing the way for the conversion of the Indian tribes on this vast continent.

"The bearer, the Rev. John Emory, has been appointed our delegate to your body, and will be able to give you a more particular account of the work under our charge, and especially of our commencement and progress in the missionary cause.

"Most earnestly praying that the Methodists may be identified in their doctrine, experience, and practice, in every part of the world, and that the Father of lights may pour upon you and upon us the Spirit of grace, and preserve us in the unity of faith, and in the fellowship and peace of his Son Jesus Christ, we remain, reverend and dear brethren, yours in the gospel of our common Lord.

"Signed by order and in behalf of the Methodist Episcopal Church, ENOCH GEORGE, *President*,

"ALEXANDER M'CAINE, *Secretary*."

In order that the official transactions of Mr. Emory's mission may be presented in one view, the result is here given in the language of the public communications which were made on the occasion, leaving the more private incidents of his visit to England for subsequent consideration. After his return, Mr. Emory gave a concise account of his mission, in a letter addressed, it is presumed, to one of the bishops.

"REVEREND AND DEAR SIR,—I enclosed to you from Liverpool, in August last, through the hands of brother T. Mason, of New-York, copies of resolutions passed by the British Conference, both

on the subject of a delegation between the American and British Conferences, and also respecting the differences in the Canadas, together with the address of the British Conference to our General Conference, through you. Those papers I hope you have received. Herewith I transmit an additional document since received, containing the instructions of the missionary committee, in London, to their missionaries in the Canadas, predicated on those resolutions.

"My communication from Liverpool was necessarily made in haste: you will permit me, therefore, to supply its deficiencies in this, which is now submitted, with the documents referred to, as the official account of my deputation.

"Being disappointed on my arrival at New-York in June last, in the expectation of procuring a berth in the Liverpool line ship, which was to sail on the tenth, I took passage, after consulting judicious friends on the subject, in the ship Thames, for London, and sailed from New-York on the seventh of June.

"After a voyage unusually rough for the season, in which, however, I had much cause of thankfulness to a gracious and guardian Providence, I landed at Brighton, in England, on the third of July, and on the fourth reached London, distant from Brighton fifty-seven miles.

"Not having originally expected to sail for London, I was unprovided with suitable letters of introduction, and consequently, on arriving in this immense metropolis, felt myself truly a stranger in a strange place. It was not long, however, that I remained in this unpleasant situation. I had one letter, through which I obtained an introduction to several of the preachers. By them I was kindly invited to take my lodgings at the Wesleyan Mission House, in Hatton Garden, which, leaving the inn where I had previously lodged, I accordingly did, and spent the remainder of my time in London very agreeably, in the kind and hospitable family of Mr. Joseph Taylor, the resident missionary secretary.

"While here an opportunity was presented of an interview with the missionary committee, respecting the Canadas; and although I had not been instructed to have such an interview with this committee, previously to the conference, (as, indeed, it had not been at all anticipated when my instructions were prepared that I should

first be in London,) yet, for a variety of reasons which suggested themselves on the spot, and which I flattered myself would not be unsatisfactory to you, I resolved to avail myself of the occasion. Those reasons were as follows:—

"I found that the business of the missions was almost wholly under the control of the missionary committee, and that no measure of the kind that I wished to accomplish was at all likely to pass the conference without the previous recommendation of this committee. It was a reasonable supposition, too, that the committee would not have much leisure, from the pressure of other matters, during the sitting of the conference, for a full and impartial inquiry into this business. There were also lay members of the committee, the want of whose presence at the conference might become an obstacle to an ultimate decision there. Besides, such an interview, I conceived, would enable me to ascertain the views of the committee, which, if friendly, would obviously contribute much to my ultimate success, and which, if even otherwise, I should be the better prepared to meet at the conference; while, on my own part, I was assured that the interests of truth could not be compromitted by a candid investigation, in a reciprocal development of facts, in that spirit of brotherly love which I had fervently implored, and which it was my settled purpose to endeavour by all means to maintain. The confidence also which would be evinced, both in the fairness of our cause, and in the upright dispositions of the committee, by a readiness to enter into a prompt and frank discussion of a matter, which it equally concerned us, as brethren, to have speedily adjusted, I hoped would be favourably received; while an opposite course of reserve, having the aspect of distrust, might produce a very contrary effect. In addition to all which, I considered my being thus unexpectedly brought to London first, under all the circumstances of the case, as a providential occurrence, which it was my duty to improve for the promotion of the great objects of my mission.

"Under these impressions, I met the committee at the mission house on Monday, the tenth of July, and, after a conference of four hours, my utmost wishes were gratified in their adoption of a resolution (ultimately without an opposing voice) recommending to the

conference the principles of adjustment which I had been instructed to propose.

"At first, indeed, I had to encounter some opposition, and to correct a variety of erroneous impressions respecting the Canadas—the state of our work, the wishes of the people, and the conduct of our preachers in those provinces. But, on the whole, I am happy to say, that the committee evinced a degree, not only of liberality and candour, but of brotherly kindness, which quite equalled my most sanguine expectations. By some of the most distinguished members of it, the union of the Methodist body throughout the world was distinctly avowed as of the most sacred and paramount importance: the occupation of our premises in Montreal was admitted to be wholly indefensible, and also any interference with our societies or chapels in any other part: the influence of political considerations was held to be inconsistent with the character and duties of the committee: the peaceable and orderly deportment of our preachers under the British government was admitted to have been satisfactorily shown; and if not, (in the opinion of any,) yet it was agreed that they were amenable, not to the British, but to the American Conference: the extent of our work, the wishes of our societies, and the religious helps enjoyed, particularly in the upper province, it was frankly confessed they had not been properly apprized of, and that all their information of late had tended more fully to convince them of this. In short, they declared themselves heartily glad of this opportunity to correct any mistakes which might have been heretofore made, and to give every assurance to their American brethren of their sincere desire to co-operate with them in every practicable measure for the promotion of the great work in which we are mutually engaged.

"It is needless to say how much pleasure was afforded me by the Christian magnanimity with which sentiments such as these were avowed and maintained, by men of large and liberal minds, on all those topics which I had brought under the consideration of the committee. I had appeared before them under many embarrassments, but these were now removed, and our conference closed with all that flow of brotherly feeling, which the unity of the Spirit, in the bond of peace, never fails to inspire.

Mr. Emory's report of his mission.

"Leaving London, I arrived in Liverpool, about two hundred miles distant, on the 25th of July. The annual conference commenced on the morning of the 26th; at their first session they passed a resolution inviting me to a seat with them, and sent a messenger to my lodgings to inform me. In the afternoon I went, and after an introduction to the president, Mr. Jabez Bunting, was introduced by him to the conference, in a very respectful manner, as the representative of the American General Conference, and had a seat assigned me on the right of the president, between him and the ex-president, Mr. Jonathan Crowther.

"Having consulted the president when it would be agreeable to receive my official communications, I was invited to make them the next morning. On the 27th I accordingly presented the address of the General Conference, with your certificate of the powers vested in me respecting the Canadas. After the reading of these by the secretary, the president expressed a wish, in the name of the conference, to hear any thing further that I might think proper to communicate verbally. In compliance with this invitation, I addressed them at some length; and I feel it a duty, as it is certainly a pleasure, to assure you that they received me with the utmost affection and kindness, the most distinguished members of that numerous and venerable body seeming to vie with each other in expressing the high satisfaction they enjoyed in seeing an American representative among them, and in hearing of the spread of the work of the Lord in America. Where all thus cordially concurred, it would seem invidious to distinguish any by name, but I cannot deny myself the pleasure of expressing, nor you that of hearing, the very particular interest in our American affairs which was manifested by Dr. Clarke. Indeed, it is due to that eminent and venerable man, to acknowledge officially the singular attention and kindness which he showed me, not only at the conference, but also under his own hospitable roof, and in the bosom of his peaceful family, at Millbrook.

"After hearing my communications, the minutes of the missionary committee, on our interview in London, were read, and the whole referred to a numerous select committee, of some of the most eminent men in the conference, with whom I was invited to meet.

Here I had again to encounter for a while, in some individuals of high standing, those errors and prejudices on Canadian affairs which had been met before in the missionary committee. But here, as there, the spirit of liberality and brotherly love prevailed, and those resolutions were agreed to, which, on the report of the committee, were subsequently adopted by the conference, and which I have already transmitted to you.

"The phraseology of some of those resolutions was not exactly such as I could have wished; yet I judged it best, on the whole, not to risk the substantial ground already gained, by a seemingly fastidious, if not distrustful nicety of words; and the more so, as I was fully satisfied of the sincere disposition of the missionary committee, to whom the execution of the arrangement was to be committed, to carry it into effect in the best faith, and in the most satisfactory manner.

"The instructions of the missionary committee, herewith forwarded, were transmitted to me from London, at my request, subsequently to the conference, that you might be able to act in unison, by giving correspondent instructions to our preachers in the Canadas, as far as circumstances may make requisite. This, I assured the committee, I had no doubt you would do. The appointment of three of their missionaries to meet three of our preachers, for the execution of the adjustment agreed on, had not been made a subject of previous conversation between us; but I do not know that we could adopt a better plan.

"For further details I beg leave to refer you to the documents transmitted. If, however, I may have omitted any thing which you may wish to be informed of, it will always be a happiness to me to hear from you, to answer any inquiries, and to serve you or the church in any way in my power.

"I cannot conclude without acknowledging the great kindness which I experienced generally while in England, as the American representative, and particularly in the family of Mr. Peter Sowerby, in whose house lodgings were assigned me, at his request, during my stay in Liverpool. While there, I was much indisposed during a considerable part of the conference, but a little country excursion afterward, and my voyage since, have contributed much to restore

my health. After a passage of thirty-two days, the first part of which was very boisterous, with adverse winds, I arrived in this city in safety last night, and shall leave here to-morrow morning, hoping to be in my station (Annapolis) in the course of this month, where, if you have a leisure moment, I shall be glad to hear from you. The original documents I shall keep, subject to your disposal.

"Very respectfully and affectionately yours,

"J. EMORY.

"New-York, October 4, 1820."

The address of the British Conference, referred to in the above letter, was written by the excellent Watson, and is here annexed, together with the resolutions, and an extract from the British minutes, relating to the subject.

"*To the General Superintendents of the Methodist Episcopal Church in the United States of America.*

"DEAR BRETHREN,—We enclose to your care the resolutions passed by the conference, after the letters addressed to us by the American General Conference, and delivered by the Rev. John Emory, had been read and considered.

"In addition to the expression of our sentiments contained in those resolutions, on the renewal of intercourse between the two conferences, we are directed to request you to convey to your next General Conference our warmest thanks for those declarations of unabated brotherly affection toward us and the connection which your letters contain, and for the appointment of Mr. Emory as your representative.

"In him we have recognised the purity of your doctrine, and the fervour and simplicity of your piety. We have received him not as a stranger, but as a 'brother beloved.' Our hearts are as his heart, and it will be remembered as one of the most pleasing circumstances connected with the conference held in this town, that our personal intercourse with you was here restored, and that this 'work of love' was committed to so able and excellent a brother, whose public ministrations and addresses in our conference have been equally gratifying and instructive to us and to our people.

"From the statements made by Mr. Emory, as to the progress of the work of God in the United States, we have received the greatest satisfaction. We offered our united thanksgivings to God, that the doctrines of primitive Methodism, the preaching of which God has so eminently owned in the salvation of men, and the edification of believers, are not only continued among you in their purity, but have been so widely extended by your great and persevering efforts, and that the same holy discipline, in all its essential parts, continues, whenever you form societies, to guard and confirm the work which God has made to prosper in your hands.

"For the state of our affairs in Great Britain and Ireland, and in our missionary stations, we refer you to Mr. Emory, who, as health would allow, has attended our sittings, and to those publications with which, before his departure, we shall be happy to furnish him, to be laid before you.

"You will see that we have had to rejoice with you in the great extension of the work of God into the various parts of the British empire, and that the institutions of Methodism, which we have proved to be so well adapted to promote and to preserve true religion, are known and valued in every quarter of the globe. May we, with you, be the honoured instruments of turning the disobedient to the wisdom of the just in every place, and of hastening the universal kingdom of our Lord.

"The resolutions on the disputes in the Canadas were adopted after a calm and patient consideration of the case, in which we were greatly assisted by Mr. Emory. We hope that they will lead to a full adjustment of those disputes, and that the affection which exists between the two connections generally, will extend itself to the brethren and societies in the Canadas. This is the disposition which we shall earnestly inculcate upon those under our care in those provinces: and we have full confidence that the same care will be taken by you to extinguish every feeling contrary to love among those over whom you have control and influence.

"With earnest prayers for you, dear and honoured brethren, in particular, on whom devolves the general direction of the affairs of the great body of Methodists in the western world, and whose labours are so severe, but so glorious,—that you may be filled with

wisdom for counsel, and strength to fulfil the duties of your great office;—and also for all your churches, that they may have rest, and walking in the fear of the Lord, and in the comforts of the Holy Ghost, may be abundantly multiplied, we are, dear brethren, yours most affectionately in Christ Jesus,

"JABEZ BUNTING, *President*,

"GEORGE MARSDEN, *Secretary*.

"Liverpool, August 7, 1820."

"*Resolutions of the British Conference in reference to their relation with the American General Conference.*

"The Rev. John Emory, having been introduced to the conference as the accredited representative in our body of the General Conference of the Methodist Episcopal Church in the United States of America, presented a letter from that conference, and gave an interesting and encouraging statement of the prosperity of the work of God in the United States; which account the conference received with much satisfaction, and unanimously agreed to the following resolutions on the occasion, viz.:

"1. That the conference embrace with pleasure this opportunity of recognising that great principle, which, it is hoped, will be permanently maintained—That the Wesleyan Methodists are one body in every part of the world.

"2. That the British Conference have frequently rejoiced in the very favourable accounts which have been received, year after year, of the great and glorious work which God is graciously carrying on in the United States of America, but that it is with peculiar pleasure that they receive a representative from the General Conference in America. The statement given by our beloved brother, Mr. Emory, of the present state of Methodism in America, has been received with much joy; and the conference hereby expresses its high satisfaction, not only in the *declaration*, but in the *proof*, of the love of our American brethren in fully opening the way for a brotherly intercourse between the European and the American societies.

"3. That the conference particularly rejoices in the zeal which is manifested by our American brethren, in carrying the gospel of

our Lord Jesus Christ to the Indian tribes, and in the success which God has already given to their labours in that natural and moral wilderness; and hopes that the time is drawing near, when the *aborigines* of that vast continent shall become the mild and gentle followers of our gracious Redeemer.

"4. That it is the earnest wish of this conference, that the kind and friendly intercourse which is now opened between the British and American Conferences should be continued; and that, prior to the time of the next General Conference in America, the British Conference will appoint one or more of their body to visit our brethren in America, and to be present at their General Conference.

"5. That a letter shall be sent to the American brethren, containing these resolutions, and strongly expressing our high approbation of the selection of our highly esteemed brother, Mr. Emory, as their representative to our conference, and our earnest desire and prayer that, in the spirit of Christian love, we may ever be one in Christ Jesus.

"6. That there shall be a regular exchange of minutes, magazines, missionary reports and notices, and of all new original works, published by the European and American Methodists, from their respective book rooms."

Extract from the Minutes of the British Conference for the year 1820.

"The conference has felt peculiar satisfaction in receiving a representative from the General American Conference, after a suspension of personal communication for some years. Circumstances, and not any diminution of affection, had interrupted this grateful interchange of brotherly affection and mutual esteem. The renewal of it, by the deputation of our excellent and beloved brother Emory, has given us great joy. Through him we have received the assurances of that regard which is felt by our brethren in the United States toward the Methodists of Great Britain, by whom that work which now diffuses light and life through the vast space of that great and rising country was first commenced, and of their desire that a regular intercourse by deputation from each conference should be established. All the expressions of kindness thus com-

municated to us by brother Emory, in the name and on the behalf of the General American Conference, have been echoed back by the sympathies of our hearts. We could not hear his statements, as to the state and progress of the common work in the United States of America, without being deeply affected with gratitude to God, and admiration of the ardour and enterprise of our brethren there in the cause of Christ. Their unwearied labours have not only, by the divine blessing, raised up large and flourishing societies in the principal cities and towns of the Union, but they have erected the altars of God in the distant wilderness, and connected the insulated settlements of men with the hopes, the joys, and the worship of the universal church. As the tide of population has extended itself over that vast country, they have followed it, embracing every opportunity to reach, and submitting to great difficulties and privations to save, souls. To these labours they were long animated by the noble example of the venerable Asbury, a man of apostolic labours, whose spirit of patient zeal and self-denying piety has abundantly descended upon the excellent general superintendents, who now direct those vast means which exist in a state of increasing activity in the American continent, for the extension of the hallowing influence of true religion through the growing population of the Anglo-American empire. The present number of travelling preachers in the American Methodist connection is reported by Mr. Emory to be near nine hundred; of local preachers, three thousand; of members, at least two hundred and fifty-seven thousand; making an increase for the last year of upward of sixteen thousand. Such has been the glorious result of little more than half a century, and of that feeble commencement of the work which took place in 1766. An efficient religious system, operating wide as that extensive country, has been thus created, which already has begun to extend itself beyond its bounds, ample as they are, to the pagan Indians on its borders, and promises, under divine Providence, to disperse the rays of truth to the still benighted parts of that great continent, on the north, the west, and the south,—to parts where civilization is silently laying the foundation of future states, but now involved in superstition, or the bewildering darkness of paganism and idolatry. To these great successes, and still greater prospects, our

hearts have been delightfully directed by the kind visit of our beloved brother, and with invigorated affection we have embraced our distant brethren, *one* with us in doctrine, *one* in the object of their labours, and *one* in our Lord and Saviour Jesus Christ."

The details relating to the subsequent execution of this plan of adjustment belong rather to the history of the church than to private biography; it will be interesting, however, to some to learn here the final result. To carry the arrangement into effect, a committee of three preachers from each connection met at Montreal, the 15th February, 1821, and fixed the manner and time for delivering up the several charges which were to be relinquished on both sides. The announcement of the measure, while it no doubt produced general regret among those who were called to give up their former pastors and their spiritual fathers, was in general received with cordiality, as the only practicable mode of settling their difficulties. On the part of the American preachers, it is believed that the terms of the agreement were punctually complied with, and Lower Canada left under the undisputed control of the British Conference. In the upper province, however, some stations, particularly Kingston, were still retained by the British missionaries, in consequence of peculiar circumstances in the situation of those places, which, it was thought by the British connection, justified their being excepted from the general provision. It would be out of place here to detail the dissatisfaction to which this gave rise, and the negotiations which ensued. Suffice it to say, that the peculiar position of the Methodists of Upper Canada, in being subject to a foreign ecclesiastical jurisdiction, exposed them to so much suspicion of want of loyalty, that they were subsequently induced to petition the General Conference to set them off as a separate body. This measure was, for various reasons, delayed as long as possible; but at length, in 1828, their connection was dissolved by mutual consent. This separation, however, the Canadian Conference declare, in their address to the Methodist Episcopal Church, October 9, 1833, "was not on our part, any more than on yours, a separation of doctrine, of discipline, of motive, or of affection, but only of political, geographical, and ecclesiastical

boundary; still with you we were one in heart, in aim, in doctrine, and discipline."* And the same sentiments were most cordially reiterated by the representatives of the Canada Conference, at the last General Conference of the Methodist Episcopal Church, (1840.)

It is worthy of remark, in this connection, that as the Canadian brethren were indebted, in a great degree, to Mr. Emory for the amicable adjustment of their difficulties with the Wesleyan missionaries, so they were also indebted to him for the suggestion of the ground on which they might properly dissolve their connection with the Methodist Episcopal Church. At the General Conference of 1828, "when the subject first came up for consideration, it was contended, and the committee to whom it was first referred so reported, which report was approved of by a vote of the General Conference, that we had no constitutional right to set off the brethren in Upper Canada as an independent body, because the terms of the compact by which we existed as a General Conference made it obligatory on us, as a delegated body, to preserve the union entire, and not to break up the church into separate fragments. Hence, to grant the prayer of the memorialists, by a solemn act of legislation, would be giving sanction to a principle, and setting a precedent for future General Conferences, of a dangerous character—of such a character as might tend ultimately to the dissolution of the ecclesiastical body, which would be, in fact and form, contravening the very object for which we were constituted a delegated conference, this object being a *preservation*, and not a *destruction*, or *dissolution* of the *union*. These arguments appeared so forcible to the first committee, and to the conference, that the idea of granting them a separate organization, on the principle of abstract and independent legislation, was abandoned as altogether indefensible, being contrary to the constitutional compact."†

Nor did any way of extricating themselves from this embarrassing position present itself, until Mr. Emory suggested "that the preachers who went to Canada from the United States went in the first instance as missionaries, and that ever afterward, whenever additional help was needed, Bishop Asbury and his successors

* See Christian Advocate and Journal, November 8, 1833.

† Dr. Bangs' History M. E. Church, vol. iii, pp. 390, 391.

The execution of his mission approved by the Canadian brethren.

asked for *volunteers*, not claiming the *right* to *send* them, in the same authoritative manner in which they were sent to the different parts of the United States and territories; hence it followed that the compact between us and our brethren in Canada was altogether of a *voluntary* character—*we* had offered them our services, and *they* had accepted them—and therefore, as the time had arrived when they were no longer willing to receive or accept of our labours and superintendence, they had a perfect right to request us to withdraw our services, and we the same right to withhold them.

"This presented the subject in a new and very clear light, and it seemed perfectly compatible with *our* powers as a delegated conference, and *their* privileges as a part of the same body, thus connected by a *voluntary* and *conditional* compact, either expressed or implied, to dissolve the connection subsisting between us, without any dereliction of duty or forfeiture of privilege on either part. It was on this principle alone that the above agreement was based."*

But none of these subsequent events can affect the merits of Mr. Emory's execution of his mission. So far as the Canada affairs were concerned, the arrangement effected could not but have been satisfactory to his own connection, since it embraced all that they desired; nor ought it to have been unsatisfactory to any of the British connection, since it was the very same, in substance, which had been proposed by their own representatives in 1816. The opinion entertained by the Canadians generally on the subject, may be inferred from the following language, with which the official report of the American committee above named is concluded: "Finally, we cannot close our communication without expressing how much we feel gratified in the success of brother Emory's mission. We trust that the great Head of the church will smile on this good work of peace, and that the union of the two connections is now fixed on a basis too firmly established ever again to be removed. And believing the results of the arrangements will be seen in the usefulness of both bodies of missionaries in the Canadas, much to the honour of religion, we are, as ever, yours, obediently, in the gospel of Jesus Christ,

H. Ryan,
W. Case."

* Dr. Bangs' History M. E. Church, vol. iii, pp. 391, 392.

Approved also by the General Conference. Other advantages of this mission.

The official expression of the sentiments of the church was given at the General Conference of 1824, the next after Mr. Emory's return, when the following resolution was passed: "Resolved, That this conference return its thanks, by rising vote, to our beloved brother Emory, for his active zeal and indefatigable diligence in faithfully and satisfactorily fulfilling the duties of his office, as delegate of this conference to the British Conference."

It would be a narrow view of the subject, to suppose that the benefit of Mr. Emory's mission consisted solely, or even principally, in the adjustment of the Canada affairs. The arrangement which was made for a regular communication and interchange of books between the book concerns of the two connections was one of great advantage, especially in view of the increasing prosperity of both establishments. But most important of all was the intercourse which was established between the connections themselves, by an interchange of delegates, thus confirming and perpetuating the great principle, that "the Methodists are one body throughout the world." The sentiments of our British brethren on this point were very fully expressed in the address which they sent to the General Conference of 1824, by the hands of their representatives, the Rev. Richard Reece and the Rev. John Hannah. The following introductory remarks, extracted from it, show how cordially they reciprocated the desire for a harmonious intercourse.

"Dear Brethren,—The time has arrived which calls us, in pursuance of a resolution unanimously passed in the conference of 1820, held in Liverpool, to commission a deputation from our body to attend your ensuing General Conference, to convey to you the sentiments of our fraternal regard and affectionate attachment, and to reciprocate that kind and friendly office which, on your part, was performed by the visit of one of your esteemed ministers, the Rev. John Emory.

"The increased interest in your spiritual welfare, which the establishment of this mode of direct and official communication between the two great bodies of Methodists has naturally excited in us, and reciprocally, we believe, in you, is to us the first proof of its beneficial tendency, and a cheering indication of its future advantages.

For why should the ocean entirely sever the branches of the same family, or distance of place and distinct scenes of labour wholly prevent the interchange of the sympathy of a special spiritual relationship, which cannot but be felt by those who, under God, owe their origin to the labours of the same apostolic man, bear testimony to the same great truths before the world, and whose efforts to spread the savour of the knowledge of Christ,—on our part through the British empire, and on yours through the population of those rising states, which have derived their language, their science, and their Protestantism from the same common source,—Almighty God has deigned so abundantly to bless.

"We received, with heartfelt joy, the messenger of your churches, the Rev. John Emory, bearing the grateful news of the progress of the work of God in your societies, and were refreshed by the expressions of your charity. We now commit the same charge to the faithful and beloved brethren whom we have appointed to salute you in the Lord, that nothing may be wanting, on our part, to strengthen the bond of brotherly love, and to call forth mutual and united prayers for each other's welfare by a mutual knowledge of each other's state."

The intercourse thus commenced under such favourable auspices has since been continued from time to time, deepening and extending the feeling of mutual esteem and affection, until now the simultaneous observance of the centenary of Methodism, by the followers of Wesley throughout the world, has exhibited the thrilling spectacle of the children of one common family still one in heart as in origin.

Is it too much to say, that the principles established and the feelings inspired by Mr. Emory's visit to England contributed, in no small measure, to this harmonious celebration of an event so memorable in the history, not merely of Methodism, but of Christianity?

The feelings with which Mr. Emory entered on his mission.

CHAPTER VI.

MR. EMORY AS DELEGATE TO THE BRITISH CONFERENCE, CONTINUED.

In order that a connected statement might be given of the official transactions of Mr. Emory's mission to the British Conference, the incidents of his visit have been reserved for a separate account. It will not be expected, however, that his stay in England, which was not quite two months, and was occupied, too, principally with public business, could furnish much that would interest the general reader. And even this little is diminished in amount by the fact that the journal which he kept at the time seldom contains more than brief memoranda, which, having never been written out at length, as he seems to have proposed, are now of little use. These notes, however, are sufficient to show that the leisure which was allowed from official business was diligently employed in making himself more intimately acquainted with the manners, customs, agriculture, manufactures, and institutions of England, and especially with the peculiarities of the Wesleyan economy.

The following sketch of his visit is derived from his journal and correspondence. His feelings on entering upon his responsible office are thus expressed: "It was not without hesitancy that I accepted the appointment. A conviction of the want of many qualifications for so important a mission; the weighty responsibility to be sustained, especially without a colleague; the idea of having to appear in such a character before so numerous, so able, and so venerable a body as the British Conference, and to discuss and adjust with them points not less delicate and difficult than important; the untried dangers of the deep, and, not least, the difficulty, on one hand, of taking my family with me, and, on the other, the privation, both to them and me, of so long a separation, perhaps to meet no more;—all these considerations combined to press upon my mind, and hold me in suspense. Finally, however, casting myself on a gracious Providence, in what I believed a good cause, I consented to go, resolving to do the best I could, and leave the event to Him who governs the winds and waves, and the hearts of men.

"Immediately after receiving my authority and instructions, on the 27th of May, the last day of the conference, I left Baltimore for the Eastern Shore. It was with much regret that I was obliged to depart so hastily, without having an opportunity to bid an affectionate adieu to my brethren and friends, as I wished. But the packet hour was come, and I was under the necessity of hurrying away immediately after the opening of the morning session.*

"Having spent a few days with my family and friends on the Eastern Shore, the hour of separation came. It was a painful hour. But to my dear wife I owe the tribute to express the affectionate reluctance, yet pious resignation, with which, after a conflict which those only can estimate who have been similarly situated, she yielded her assent to my undertaking this voyage, hoping that it might be productive of good. And to those who have had a husband's feelings, and around whose hearts the tendrils of parental love have twined, it would be superfluous to say what sensations I endured in tearing myself, on such an occasion, from all that is most engaging and endearing in the relations of life."

After a passage unusually rough for the season, Mr. Emory landed at Brighton, on the 3d of July, and thence took coach for London.

"Before entering the city," he continues, "I passed Kennington Common, and afterward Moorfields, where now the London Institution (Library) stands, with many other buildings. These places revived in my mind, with solemn feelings, the recollection of the

*"While in England, I received a letter from one of the preachers, who was a member of the General Conference, [B. Waugh,] from which the following is an extract:—

"'I believe you left the conference a few hours before adjournment. I have the happiness to inform you that the preachers appeared to part in peace and love. Brother —— made the concluding prayer. It was inimitably fine. If you could have known the fervency with which we commended you to the protection and guidance of Almighty God, it must have comforted you greatly in your passage of the Atlantic Ocean. Know this for your comfort and encouragement now, that you have friends who pray for you, your success, and your return.'

"This 'letter from an old acquaintance and friend, while among strangers in a foreign land,' was indeed a comfort and encouragement."

Wesleyan Methodist Book Concern.

multitudes now no more who had so often heard here the voice of the venerable Wesley and of Whitefield."

"Wednesday, 5th. I breakfasted this morning, by invitation, with Mr. Blanchard, the general book steward, and passed through the printing offices connected with the book room, where all the printing of the British Methodist connection is done.

"The capital of this establishment, exclusive of the premises, which are also the property of the conference, is about fifty thousand pounds, (two hundred and twenty-two thousand dollars,) the whole of which is vested in trustees, by a right derived from Mr. Wesley's last will. The preachers of the two London circuits, for the time being, are the book committee, who meet monthly, or oftener, and direct the whole concern.

"The *superintendents* of circuits only, or those to whom they may choose to transfer the business, are at liberty to open accounts for books with the book steward. A discount of twelve and a half per cent. is allowed to preachers for the books sold by them; twenty-five per cent. for books for their own use and for Sunday schools, and twenty-five to booksellers. On removing from a circuit, the superintendent transfers the books on hand to his successor, giving a detailed account thereof to the book steward.

"All the circuits are supplied with books monthly, or oftener, if need be, immediately from London. There is no other place of deposit for the supply of any part of the work.

"With regard to the preachers writing and publishing books, they are at liberty to do this at their own discretion, being amenable to the conference, in the examination of their characters, if they publish any thing improper. If, however, any preacher wish his works to be *published* from the book room, they must first be inspected and approved by the book committee. The terms of any such publication are the subject of special agreement, according to circumstances, without any precise rule. If preachers send any of their works to *be sold* at the book room, they allow to the connection twenty-five per cent. on the sales, and four copies in every hundred.

"In the course of the morning, I called on Mr. Charles Atmore, author of the Methodist Memorial, and superintendent of the Lon-

Visits Mr. Wesley's house and tomb. Wesleyan Mission House.

don east circuit; on Mr. Benson, editor of the books, and author of the Commentary that bears his name, and on Mr. Vazey, who came to America with Mr. Whatcoat. Mr. Atmore lives in the house which was formerly occupied by Mr. Wesley. He took me into the room in which that venerable apostle died, and showed me the spot where he triumphed over his last enemy, and, in the moment of victory, fled exulting to happier worlds. I also saw his tomb in the cemetery behind the chapel."

"The last letter which Mr. Wesley wrote to America was in February, 1791, only a month before he died, and shows strikingly how desirous he was that that union should be preserved among the Methodists throughout the world which my present mission is designed to promote. 'See,' said he, 'that you never give place to one thought of separating from your brethren in Europe. Lose no opportunity of declaring to all men, that the Methodists are one people in all the world, and that it is their full determination so to continue."*

"Thursday, July 6th. This evening I attended the missionary prayer meeting in the City Road Chapel. At this meeting, which is held monthly in this chapel, missionary intelligence is given to the congregation, and the missionary cause is made the subject of special prayers. After the service, I accompanied Mr. Joseph Taylor to the Wesleyan Mission House, No. 77 Hatton Garden, which I am kindly invited to make my home during the remainder of my stay in London. This is an establishment that does honour to the Methodist Missionary Society. Something of the kind, I think, would be highly useful in the United States. It is a commodious house, well furnished, and in an agreeable situation. One of the stated secretaries (at present, Mr. Joseph Taylor) resides in it, with his family, and devotes his time to the superintendence of the institution, and of the business of the missions generally. The missionary committee meet here weekly for the transaction of business. The room appropriated to their use is well suited to the purpose, having, besides the ordinary furniture, a missionary library, and being hung round with maps of all parts of the world, but

* This has now been distinctly and officially avowed both by the British and the American Conferences.

especially of those where the missions are established, or intended so to be. A missionary museum has also been commenced within the establishment. It already contains many curiosities, brought or sent from heathen lands by missionaries. Among these are already several specimens of heathen idols, and the whole collection promises to become a very interesting one. Here those missionaries who are preparing to go on any foreign missions stay while in London; and, during their stay, are not only furnished with the necessary books and clothing, but also with such instructions and advices as are suited to their respective destinations. Their outfit and support while abroad are all regulated on fixed and uniform principles, according to the place to which they are to go. Two clerks and a boy are in constant employment, under the direction of the resident secretary, and the expenses of the whole establishment, with those of all the missionaries, are paid exclusively from the missionary fund. This fund is raised by annual missionary collections, made at a stated time in every circuit, by order of the conference, and transmitted to the treasurer, in London, who renders an annual account thereof, and of the disbursements by order of the committee, to the conference."

"Sabbath, 9th. Heard Mr. R. Watson in the morning, at Queen Street Chapel;—a most excellent and well-delivered sermon, from 2 Cor. iv, 6. Before preaching he read the morning service of the Church of England. This is usual in the chapels here on sabbath mornings. In the evening, at six o'clock, I preached in this chapel, from Romans v, 6."

"Monday, 10th. At ten o'clock had an interview, by invitation, with the Wesleyan Methodist Missionary Committee, at the mission house, relative to our difficulties in the Canadas. I felt some embarrassment at first, having to discuss the important points of my mission with such men as Benson, Watson, Bunting, Butterworth, (M. P.,) &c., &c., but it was not long before I felt perfectly free. Some of the committee made some opposition for a while, but, on the whole, I was much gratified at their friendly reception of me, and their kind expressions toward the American connection. I was particularly pleased with the noble and liberal sentiments expressed by Messrs. Bunting and Watson. They

Sentiments of Mr. Bunting, Watson, Benson, and Blanchard.

disavowed wholly the influence of any political considerations in sending missionaries to the Canadas,—declared that they had regard to what they considered the destitution of the country solely, acknowledging, at the same time, that, as to the upper province particularly, they had been under erroneous impressions as to the religious helps it enjoyed. They declared that, in their opinion, no advantage should be taken of any deficiencies in the deed of the Montreal chapel and parsonage, which were unquestionably designed for the American connection, and that the money contributed in England ought to have no influence whatever, as it was in private contributions, and certainly not with a view to be ever reclaimed; and, finally, that (as I had suggested) even if there had been complaints of any of our preachers there, or any request of individuals for an English preacher, they ought not to have sent a preacher there without first conferring with the American church on the subject; and Mr. Bunting observed, if the committee had done wrong (as they were certainly liable to do) he thought it better to acknowledge it, than to attempt to justify it. Mr. Benson and Mr. Blanchard thought that the complaints against the American preachers on the subject of politics had had an influence in the proceedings of the committee. It was obvious, however, that both of those gentlemen had very incorrect ideas of the real state of things in the Canadas. After a conversation of between three and four hours, (Mr. Atmore first in the chair, and, after he retired, Mr. Morley,) the committee in a very friendly manner agreed, without a dissenting voice, to the adjustment which I proposed, namely, that their missionaries should be withdrawn from Upper Canada and confined to Lower, and that ours should be withdrawn from the lower province and confined to the upper, and they agreed to recommend this plan of adjustment to their ensuing conference, from which I have sanguine hopes of its ultimate success."

"Tuesday 11. In the evening I preached in the New Chapel, City-Road. This is a large and commodious building. The congregation was large, and I enjoyed myself very well. Mr. Joseph Benson, who was present, came up to me, after the service, and shook me very affectionately by the hand, and thanked me for the sermon. 'Is this,' said he, 'the doctrine you preach in America?'

I told him it was the doctrine I had endeavoured to preach, and such as I believed my brethren preached. 'Well,' said he, 'it is the truth of God.'"

From London, Mr. Emory proceeded, by the way of Oxford and Birmingham, to Liverpool, the seat of the conference. "On leaving Oxford to-day," he observes, "its venerable and ancient spires made a serious impression on my mind, particularly in connection with the importance and proper objects of education. I was also led to some reflections on a history of Methodism, a plan of which occupied my mind for some time."

At Birmingham, "on Monday (July 24) hired a horse and rode into the country, to make inquiries concerning Mr. Asbury, whose native place was Perry Barr, in the parish of Handsworth, a few miles distant from Birmingham. I called on Mr. Rogers, an aged man, cousin of Mr. Asbury, near Walsal. I also visited the house, and saw the room in which Mr. Asbury's father and mother lived and died. I sat in the old gentleman's chair, and ate at the table which they had formerly used. I was also in the house, in the village of Newtown, and parish above named, in which Mr. Asbury served his apprenticeship to the making of buckle chapes, a branch of the buckle making business."*

Mr. Emory having arrived at Liverpool on Tuesday the 25th, thus continues:—"Wednesday 26th. Went to Mr. Peter Sowerby's, where I am appointed to lodge. My reception was of the most friendly kind; and I am honoured with the chamber which was formerly occupied by Dr. Coke, and with the bed in which he was accustomed to sleep. The family are truly hospitable. The conference sent Mr. Joseph Taylor as a messenger to invite me to sit with them. In the afternoon I went accordingly, and was introduced first to the president, (Mr. Bunting,) and by him to the conference, all in a very handsome manner. I was requested to

* During this visit Mr. Emory obtained some particulars respecting the early history of Mr. Asbury, and also several letters which he wrote from America to his parents, and from which extracts were afterward published in the Methodist Magazine and Quarterly Review. From his care in procuring and preserving these, it is probable that Mr. Emory even then meditated, (as he certainly did in after life,) preparing a memoir of Bishop Asbury.

occupy a seat on the right of the president, between him and the ex-president, (Mr. J. Crowther.) The members of the conference take their seats by seniority. They sit in the Brunswick Chapel, which is large, in the form of an amphitheatre; no gallery, but circular pews raised one above another. Behind the pulpit is a large organ.

"The conference hours are from six to eight in the morning, from nine to near one; and from half past two till five. The president speaks with much authority, and is very particular in keeping the members in their places and to their business.

"Thursday, 27th. Near twelve o'clock. The communications from the American General Conference to the British Conference were read. After which the president requested that I would make any personal communications that I might think proper. Accordingly, I addressed the conference till about half past twelve, when it was proposed and agreed to adjourn until the afternoon, that I might have the opportunity of reading some extracts, and finishing my remarks. In the afternoon I resumed the subject, and spoke at some length on the origin of Methodism in America and its present state, connected with the progress of it under the English Conference, and their missionary efforts, particularly of late, from which we had a prospect of encompassing the world and shaking hands at the Pacific, the English missionaries travelling east, and ours west—assuring the conference of our friendly dispositions, and desire for a harmonious correspondence and relationship. I concluded with general observations on the unhappy state of things in the Canadas, as to the collisions there, and pressing the necessity of a speedy and decisive adjustment by the authority of the two conferences; expressing my sanguine hope that such an adjustment would now take place, from an interview which I had had with the missionary committee in London.

"On my concluding, the minutes of the missionary committee were read, expressive of their satisfaction with my communications when before the committee, and of their agreement to recommend to the conference the plan of adjustment that I had proposed.

"Many of the members of the conference then expressed, in the most feeling and flattering terms, their high gratification at my

visit to them, and at the communications I had made. The sentiment and feeling, indeed, appeared universal, and of the most cordial kind. Dr. Clarke was among the first to express himself on the subject. He took the occasion also to pronounce a very handsome eulogy on our episcopacy, as of a truly apostolical and primitive character.* He mentioned, at the same time, the regrets he had felt at our having left Mr. Wesley's name off our Minutes, &c.; and observed that he had always conceived that we had commenced the disunion, and kept ourselves at a distance. Several others expressed similar sentiments, but differed from Dr. C. with regard to our episcopal form of government, although they loved us as brethren. Mr. Watson thought remarks of this sort improper on this occasion, yet as they were introduced, he agreed with Dr. C. in regard to our episcopacy. All, however, concurred that whatever appearance there might have been of a disposition to be distant, on the part of the American connection, their sending a delegate at present was highly satisfactory, and sufficient to remove every such impression for the future. I replied to these observations, in vindication of the disposition of the American church, and touched, with as much delicacy as I could, some of those circumstances in reference to Mr. Wesley, &c., showing the necessity of our acting in some things in America differently from what was done in England. That our institution of an episcopal church was by Mr. Wesley's own advice and direction, that our bishops, after they were appointed and set apart, must have been expected to superintend the church; that Mr. W., in fact, could not do it in person, and that however painful it might be to me to say any thing which might appear to bear in the least on that great man to whom we owed so much, yet it was necessary, in reply, to remind the conference of the great changes in America after the revolutionary war, and that some things which Mr. W. had published on that subject, if circulated in America, must have been destructive

[* Those who, with the author, enjoyed the privilege of attending upon the ministrations of the last representative of the British Conference, the Rev. Robert Newton, and who heard his addresses before the General Conference, could not fail to observe how frequently a similar eulogy was pronounced by that eloquent Wesleyan.]

Dr. Clarke. Examination of candidates for admission.

of the cause of Methodism there. These remarks were acknowledged to have weight; and, on the whole, I was highly gratified at the very affectionate and friendly manner in which I was received and treated as the American representative. A committee was appointed to prepare resolutions expressive of the sense of the conference on the occasion, and on the topics I had brought into view.

"Friday, 28th. A conversation was had in the conference on Southey's Life of Wesley. Dr. Clarke, and many others, expressed their great disapprobation of it. The necessity of a new Life of Mr. Wesley was considered; and Dr. Clarke was urged to undertake it. He endeavoured to excuse himself, from his age, &c.; but the conference pressed it the more on hearing the doctor's views of what such a work should be, and a most sublime and eloquent eulogy which he took the occasion to pronounce on Mr. Wesley.

"I had afterward the pleasure of dining with him, with Mrs. Clarke, and Mr. S. Drew. The doctor was very conversant and pleasant, and invited me, as Mrs. C. also did, to visit and spend some time with them at Millbrook.

"Saturday, 29th. Dr. Clarke came up to me in conference and presented me with a copy of his Clavis Biblica, with his affectionate respects. An address to the king, prepared by the doctor, was passed the conference. The preachers to be admitted into full connection were examined before the conference, long and closely, having been previously examined at their district meetings, and also by the president and secretary. On the several points of doctrine, and the answers of the young men, the elderly preachers expressed their sentiments as they proceeded. The whole was very profitable.

"Preachers who have once travelled and been expelled, cannot be admitted, even as members, into any society again without leave of the annual conference.

"Sabbath, 30th. Preached before the conference, in the Brunswick Chapel, to a very large audience, from 1 Cor. i, 21–24. At night heard Mr. Bunting from Isaiah xlii, 1, 'Behold my servant,' &c.

Preaches before the Conference. Mode of stationing preachers.

"Monday, 31st. On going into conference, the president informed me that a unanimous vote of thanks had been passed for the sermon I preached yesterday, with a request that I would write it for publication. This was both unexpected and embarrassing to me. I made my acknowledgments, and begged to be excused. But the request was urged with an assurance of the sincere desire of the conference to have the sermon.*

"The conference proceeded to read the stations. They were first read through, and any preacher allowed to make any note concerning them. They were then taken up and read again, with liberty for any preacher to make any objection. After hearing and considering, the conference determined. Frequent objections were made, which produced considerable discussion. I understand the appointments were formerly kept secret until read in conference, but now the stationing committee meet some time before, and as soon as a plan is made out, give information to their constituents; the circuits also generally know. If objections are made, the committee meet again and consider them; after which they submit the improved plan to the final decision of the conference. This and to-morrow evening are appointed for the public reception of the young preachers into full connection. But being unwell, and the chapel exceedingly crowded, I could not stay. The president examines them severally, after which they severally address the congregation respecting their experience, exercises, &c., with any thing particular in their travels and labours.

"I breakfasted this morning with Dr. Clarke, and had much interesting conversation with him. He repeated his conviction that ours is an apostolical episcopacy; though he thought there would have been an advantage in meeting the prejudices of some, if we had derived our episcopal ordination through some bishop of the Church of England.† His attention to me has been marked and

[* This being the only sermon of Mr. Emory's which was ever published, and indeed the only one he is known to have written out, it is given entire in the Appendix.]

[† How unlikely it is that the American Methodists would have succeeded in this, even if they had been disposed to attempt it, may be inferred from the following statement made by Dr. Southey, respecting the Protestant Episcopal

highly gratifying. At table this morning, Mrs. C. being present, he said to me, 'Do you know that I have got in the back ground since you came?' 'Sir,' said I, 'how is that?' 'It is only with my wife,' said he, 'but that is the worst of all, for she says you preached the greatest sermon yesterday that she has ever heard.' 'Sir,' said I, 'I am sure Mrs. C. must have intended to except you at least.' He was exceedingly pleasant during the whole time I was with him, and ran up stairs like a boy to bring me a pamphlet written by his daughter, and presented it to me in her name. He is sixty years of age; hair white; ruddy, healthful complexion; person rather above the middle size, but not corpulent; of a Scotch-Irish appearance and brogue, but masterly in speaking, energetic, but plain. Blue short coat, black vest, and small clothes; gray stockings, with shoes. Has had twelve children, (six sons and six daughters,) of whom only three sons and three daughters are alive.

"August 1st. Stationing continued in conference with considerable trouble. At six o'clock I witnessed the form of receiving preachers into full connection. The president and conference were assembled in conference order. A large congregation around, and the candidates standing on a bench before the president. Having spoken their experience last night, this was not continued to-night. The president went through a general examination of them, nearly in the same manner as in conference, but shorter, (singing and prayer having been first.) He then read the address in our form

Church in America:—"Two American youths, after the peace, came to England for the purpose of obtaining episcopal ordination; but the archbishop of Canterbury was of opinion, that no English bishop would ordain them, unless they took the oath of allegiance, which it was impossible for them to do. They then applied for advice and assistance to Dr. Franklin, who was at that time in France. Upon consulting a French clergyman, he found that they could not be ordained in France, unless they vowed obedience to the archbishop of Paris; and the nuncio, whom he consulted also, informed him that the Romish bishop in America could not lay hands on them unless they turned Catholics. The advice, therefore, which they received from a man like Franklin, may easily be conjectured; it was, that the Episcopalian clergy in America should become Presbyterians; or, if they would not consent to this, that they should elect a bishop for themselves."—*Life of Wesley*, vol. ii, pp. 435, 436. See also Mr. Wesley's Letter "to Dr. Coke, Mr. Asbury, and our brethren in North America," Sept. 10, 1784, sec. 6.]

of ordination. It was then moved and seconded that they be admitted into full connection, the mover, seconder, and others speaking on the occasion; after this the vote was taken, and the president then declared to the candidates in a body, (without imposition of hands,* or giving the hand,) in the name of the Father, Son, and Holy Ghost, that they were admitted into full connection with the Methodist Conference. There was then singing and prayer again. The ex-president then addressed those admitted, at some length, on the ministerial office, &c., after which the service was concluded with singing and prayer.

"Wednesday, 2d. The American committee met, and agreed to recommend the interchange of representatives once in four years; and also, after some opposition from one or two, the proposed adjustment by a line of demarcation in the Canadas. All which subsequently passed the conference without opposition. One member said he had heard that the American preachers in Canada instilled republicanism; but he was promptly met and silenced by R. W. An open conference was held from half past ten until one o'clock, with much order and edification. The conference sat in the afternoon, and had a sitting after tea again at six o'clock. President supplied with refreshments. Breakfast and tea in neighbourhood, and committees meeting at the time.

"Thursday, 3d. Morning session. Before, and after breakfast, spent in conversation on the best means of reviving religion, &c. Excellent speeches by many of the elder brethren; summed up, and concluded by the president.

"Friday and Saturday, occupied in going over the stations again. The appointments having been communicated through the country, afforded an opportunity to preachers and people to petition and remonstrate. This is often done in strong terms, and gives much trouble. A preacher of any standing is very seldom sent where he is not willing to go."

"Tuesday, August 8th. The conference met at eight o'clock; some miscellaneous matters were attended to. The president permitted me to address the conference, and afterward replied to me himself, in the name of the conference, in the most affectionate

[* This ceremony has since been introduced.]

manner. The Answer to the American Address was then read and approved. After which the minutes were read in a general way, legalized by a formal vote, and signed in open conference by the president and secretary. The proceedings of the Irish Conference, under the direction of the English delegate, (the president,) had been adopted and legalized by a former vote.

"The conference then partook of the Lord's supper together, and closed in the greatest harmony, love, and order. I heard several of the preachers say it was the best conference they had ever had. It lasted nearly a fortnight, and closed a little before ten o'clock, A. M.

"On Tuesday, August 8th, I visited Dr. Adam Clarke at Millbrook, near the town of Prescott, and eleven miles from Liverpool. It is a beautiful place and well improved; a handsome house, well furnished, and out buildings. The doctor had his flag hoisted for our arrival, and told me he would have added the American stripes, if he could have procured them."

Having returned to Liverpool, he continues:—"Monday, 14th. Had the company of Mr. S. Drew to dine. Conversation, local preachers in England about ten for one of travelling, (Query, others say five for one.) All the variety of talents, as among the travelling; generally preach on the sabbath twice; expenses *allowed* out of a fund for this purpose made up by collections for the purpose, &c. Their name on the local plan is their authority. This plan made out by the superintendent.

"On the resurrection (in reference to Mr. Watson's sermon) Mr. D. distinguishes an identity of numerical particles, of modification, and of personality. The first is, all and every particle put together in any manner or form; the second, all the particles in precisely the same order and form; and the third, that something in which the sameness of the body consists through all its changes from infancy till death, for sameness cannot be mutable, and yet the formative particles of every human body are said to undergo a change every seven years."

While visiting the surrounding country, on the 17th, he writes:—"Rode with Alderman Bowers, a local preacher, to Eaton Hall, the celebrated seat of Earl Grosvenor, said to have cost him in the

repairing it £800,000, and to be the most elegant nobleman's seat in England. In the garden we met Lord Belgrave, to whom I had the honour of being introduced by Alderman Bowers. He is the eldest son of Earl Grosvenor. I had intended to address him in the style of 'my lord,' but when he suddenly asked me a question, I unhappily blundered on 'sir,' and notwithstanding I laboured to set my mouth for 'my lord,' I found it impossible in conversation to keep up to it; Alderman B. perceiving this, whispered to me that the style to Lord Belgrave was, 'my lord.' I begged his lordship's pardon, and yet continued to offend again and again.

"Dr. Clarke *writes* all his Commentary. (N. B. 'No scissors or paste,' said he to me, 'or I could soon make acres of notes.') When I was at his house in August, engaged on Job.

"Sabbath, 20th. Did not preach myself, being advised not by a physician. Bibles in the pews, to look on as the preacher reads the lessons, also the text. Forms with backs, or free seats; sometimes in the middle, as in Chester, or the chief of the lower floor, as at Mount Pleasant, in Liverpool, or in the side corners, on the right and left of the pulpit, as at Brunswick, (Liverpool;) or in the back corners, as at Oxford and Great Queen Street, in London.

"Two or three preachers on one circuit keep one horse, owned and kept by the circuit. One out and one in. Many circuits no horse.

"August 21st. 'Are you an American?' 'Yes.' 'Why, you speak English very well!' 'Is English much spoken in America?' Such are queries which have been frequently put to me. An attorney of respectability, from Wales, expressed himself thus to me to-day."*

After visiting Chester and its vicinity, Mr. Emory proceeded to Manchester. Here, on Tuesday, 22d, "at seven o'clock," he con-

[* Mistakes like these are made even at this day, to the no small surprise and amusement of the American traveller in Europe. They are not, however, in reality so strange and unpardonable, as might at first appear. Though, doubtless, often owing to sheer ignorance, yet they may also be traced, in some degree, to the difference of meaning attached to the name *American*. It is not long since this word was applied, by the best writers, exclusively to *Indians*. And this sense is, no doubt, still attached to it by many Europeans, of whom such blunders are recorded.]

times, "I heard the celebrated Rowland Hill in the Independent Chapel. His text, first part of 1 Thessalonians i, 5; plain, spiritual, and powerful manner; sometimes witty, particularly in exposing university milk and water preachers, and finical scrap preachers, &c. On the whole, I was much pleased, yet thought some things might have been better left out."

From Manchester Mr. Emory made a short excursion, through Huddersfield and Birstal, to Leeds, and back by Bradford, Halifax, Rochdale, and Radcliffe, taking a rapid, but careful view of the manufactures, public buildings, improvements, &c. Immediately after this, he returned to Liverpool, having again spent a night with Dr. Clarke, and began to prepare for his voyage home, "which," he observes, "I have looked forward to with much desire."

On the 1st of September he set sail for America, in the ship Albion, (whose loss on her next voyage to England will be remembered by many with melancholy interest,) and arrived in New-York on the 3d of October.

At the close of the voyage Mr. Emory received from his fellow passengers the following communication:—

"Ship Albion, Oct. 3, 1820.

"Dear Sir,—We, your fellow passengers from Liverpool to New-York, beg leave, before our separation, to express to you the sentiments of respect and esteem with which we have been impressed toward yourself during the voyage.

"It would neither accord with respect to you or to ourselves, to use the language of adulation, nor will such be imputed to us while we say that the deportment you have maintained has so happily blended the characteristics of the religious teacher, with the urbanity and politeness of the gentleman, as to ensure our unqualified regard.

"For the pious exhortations and prayers, with which we have been favoured, we thank you. And in taking leave of you, we beg you to accept our cordial wishes for your future health, prosperity, and happiness.

"We are, dear sir,

"Very sincerely,

"Your friends.'

Cause of his speedy return.

To many it may be a matter of surprise that Mr. Emory did not spend more time in England, prepared as he peculiarly was to appreciate and improve the subjects of interest which it presents to an American and a Methodist. But it must be remembered that he went in a public, not in a private capacity, and, therefore, although he had invitations to remain longer, and to visit Scotland, Ireland, and France, yet when the business of his mission was accomplished, his face was forthwith turned homeward. Besides this, there were other circumstances to induce a speedy return. His station at Annapolis had been reserved for him during his absence, and was but temporarily supplied; while his return was anxiously expected by an affectionate family, one of whom, his eldest and much loved sister, lingering under a fatal malady, was not expected to live until his arrival.

But although the shortness of Mr. Emory's stay, together with the pressure of business, and the want of health, must have greatly interfered with the enjoyment of his visit to England, yet he always adverted to it with peculiar pleasure. The kindness with which he was received, and the hospitality with which he was entertained, gratifying as they were to himself, will be regarded with no less satisfaction by the reader who considers them, as Mr. Emory did, as exhibitions of the genuine feelings of Englishmen and Wesleyan Methodists toward the American brethren in the person of their representative.* Besides the attentions which were paid by the preachers and members in person, Mr. Emory received numerous testimonials of their affectionate regard in written communications. The much-esteemed president of the conference, Rev. Jabez Bunting, who still lives to bless, with his counsels and labours, the connection over which he then presided with so much honour, took leave of him in a letter, from which the following are extracts :—

* While in London, Mr. Emory, at the request of the book steward, sat for his portrait, which was afterward published in the British Methodist Magazine. That this, like all the others which have been taken of him, was far from being a good likeness, was probably owing to the necessarily hurried execution of the work; certainly not to any want of courtesy on the part of those who proposed the honour.

Valedictory letters from Rev. Jabez Bunting and Rev. Joshua Marsden.

"London, August 26, 1820.

"My Dear Sir,— * * * * * I regret exceedingly, that, owing to the pressure of business, I had so little of your society in London and Liverpool, and that, on account of your absence at Millbrook, I was prevented from seeing you before I left the latter place. May we have a happy meeting in our heavenly Father's house!

"Allow me to say that I shall always recollect your visit to our conference as one of the happiest circumstances of my presidency in that body.

"To your venerable bishops, and to the American brethren in general, who may happen, on any occasion, to hear any mention of me, be pleased to offer my fraternal salutations.

"I should be happy to hear, that, previously to your embarking for the western continent, your health has been fully restored.

"May our common Lord have you always in his holy keeping!

"I am, my dear sir,

"Very respectfully and affectionately yours,

"Jabez Bunting.

"To the Rev. John Emory."

The Rev. Joshua Marsden, well known as the author of numerous religious poems, thus addressed him:—

"Liverpool, August 9th, 1820.

"My Very Dear Brother,—I hoped, after the hurry and bustle of conference were over, to have spent a little time with you in friendly conversation; but that pleasure is now denied me, by your more important, and, I trust, profitable visit to Dr. Clarke. I hope the Lord will preserve you on your return; and give 'the winds and the waves' a charge concerning you. Your visit to this country will, doubtless, operate the most happy results, I trust to both connections, in the spirit of union and brotherly love, which I am persuaded will grow out of it. May the God of love continue and increase that union a thousand-fold! I am truly glad that in relation to the Canada mission you have succeeded so well.

'Blessed are the peacemakers.' You will now return with the satisfaction of having fulfilled a high and important trust, in a manner worthy of yourself, and highly satisfactory to this connection. Your visit has been a blessing to many, and myself in particular. May the God of providence conduct you back in peace over the mighty deep! And now I commend you to the protection of divine providence. May the Lord bless you a thousand times, and make you a blessing, is the prayer of

"Your brother in Christ,

"JOSH. MARSDEN."

Dr. Adam Clarke, whose hospitable and flattering reception of Mr. Emory, at Millbrook, has already been mentioned, writing to him, under date of August 20, 1820, after informing him that he was about to send to America for him a pair of Chinese pigs, thus concludes:—"I hope once more to have the pleasure of hoisting my flag for the arrival of 'the American ambassador at Millbrook.'"

In addition to the above, Dr. Clarke presented him with the silk candle screen which he had used to protect his eyes in writing his Commentary. From Dr. Clarke's daughter, also, to whom we have since been indebted for a biography of her father, Mr. Emory received a further expression of the kind regards of this amiable family. In a letter, enclosing a copy of some poetry which he had requested, she writes,—

"Previously, however, to your leaving England, we fully hope to have the happiness of seeing you again at Millbrook; where inclination, at least, will not be wanting to make a more protracted visit than your last as agreeable as possible; a little retirement and quiet previously to your setting sail may perhaps be of service to you; and I should really be exceedingly sorry that you should return to your own country with a worse state of health than you left it; in which case I sadly fear me, Mrs. Emory would form but a low estimate indeed of English treatment, and English hospitality.

"My dear father and mother beg their kind regards, and unite with me in the request that you will make our house your home,

for so long a time as you can make it convenient, before you leave this part of the world.

"Believe me to be

"Your respectful friend,

"MARY ANN CLARKE."

The extracts from Mr. Emory's journal during his visit, supersede, in a great measure, the necessity of publishing his letters, communicating the same information to his family and friends. The following extract, however, from a letter to his wife, dated Millbrook, August 10th, 1820, is worthy of insertion:—"The English Conference closed its session on Tuesday morning last, having sat very closely about a fortnight. It is said to have been one of the best conferences they have ever had. Their personal and official attentions to your husband, I am sure it will gratify you much to know, as they have obliged me. My chief joy is the success I have had in the objects of my embassy. This will appear in the despatches put into my possession for our bishops and conference, a copy of which (as they are open for my use) I shall preserve for your inspection."

"On Tuesday, agreeably to previous arrangement, I came to this place, the residence of Dr. Clarke. It is eleven miles from Liverpool, a beautiful place, highly improved, an excellent and commodious house, and very handsomely furnished.

"The kindness and hospitality of the doctor and his family are truly obliging. The doctor particularly merits my acknowledgments. He honoured me with hoisting his flag at my coming, and assured me that if he could have procured the American stripes he would unite them with his own national flag. He presses me to spend more time with him than I can think of doing—a month or more—offering me the use of his immense library, with a view of his cabinet of curiosities. These are all highly interesting; but now that the special business of my mission is at an end, my thoughts, in spite of any efforts I can make, are perpetually rolling toward my Ann, Robert, John, and friends, and work at home. Miss Clarke (a daughter of the doctor's) has presented me for you a work composed by her, on which she has inscribed your name

with her 'best wishes and respects.' I shall preserve it carefully for you. The doctor showed me this morning his cabinet of minerals, precious stones, metals, ores, coins, &c., &c.; but before he went with me, he observed to me at breakfast, that as he believed I was a favourite with his wife, he would be glad if I would beg her to let him have a better room to keep those things in. He is very pleasant and sociable, and I do not now at all wonder at his being so great an advocate for matrimony. He appears to be very happy in his family, and his children remarkably affectionate."

CHAPTER VII.

MR. EMORY IN STATIONS—A. D. 1820–1824.

IMMEDIATELY after his return to the United States, Mr. Emory entered on his pastoral duties at Annapolis, where he continued until the conference of 1822.

His residence at this place was varied by few incidents of interest. His health continuing very delicate, it became necessary for him to take a little relaxation in the summer of 1821, which he did by making an excursion to the Bedford, Berkeley, and Shannondale Springs. On such occasions, Mr. Emory always preferred to travel on horseback, and endeavoured to improve himself and his friends by acquainting himself with subjects of interest in the country which he visited, especially geographical and historical facts, which he communicated in his correspondence with his family. The following is an extract from a letter written to Mrs. Emory during this tour:—

"My journey [to Bath] was a very rugged one, and particularly over Sideling Hill, a high mountain which I crossed by a bridle path, in many parts barely wide enough to admit my horse through. But I have purposely chosen such roads, to avoid the heat of turnpikes, and for the sake of the novelty, the variety, the ruggedness, and the extensive sublimity of the scenery. I climb a moun-

tain with pleasure, sometimes riding, and then walking, for the enjoyment of the prospects which spread themselves before me from the top. In descending the Potomac, I amused myself with meditating on the bountiful provision of the Creator, in the circulation of the waters. They rise from springs in the mountains, flow down by gradually increasing streams in creeks, rivers, and bays, to the sea. There, by the power of the sun, they are evaporated—ascend in vapours, form clouds, are carried back by the winds over land to the tops of the mountains, and descend again to recruit the springs, and thus keep up a constant circulation through earth and air. If stagnant, how unwholesome and pernicious they would be! But thus circulating, they refresh the earth, and men, and beasts; form useful powers for mills and factories; produce fish, and facilitate navigation. So also the currents of winds purifying the atmosphere, serving commerce and refreshing the world. And so it is with the juices of human, animal, and vegetable bodies. Does not this show impressively that circulation, or active operation, is the excellent attribute of all goodness? The universe seems to be a great body held together, made admirable, healthful, and useful, by the attractions and influences of mutual sympathies, and pervaded by the great eternal Spirit, who formed and governs the whole. In this view I scarcely wonder sometimes, that some of the ancient philosophers, unenlightened by revelation, should have conceived of the universe as a great *living* body, eternal in its existence, and animated by the eternal Spirit, as the *anima mundi*, or soul of the world. Revelation, however, unfolds to us a more rational philosophy, and this system is seen to be a system of fancy."

Ever intent on improvement, Mr. Emory, besides continuing the study of Hebrew, devoted a portion of his leisure to reviving his knowledge of Latin. And scorning that false pride, which dreads the appearance of ignorance more than ignorance itself, he did not hesitate to avail himself of the advantages for instruction which his situation afforded. "I have determined," he writes, "to review my Latin this winter, and spend three evenings in the week with the professor of languages at the college," [St. John's.] By this

gentleman, the late Dr. Rafferty, he was recommended to the board of St. John's for the honorary degree of A. M., which was accordingly conferred upon him on the 29th of April, 1822.

Shortly before removing from Annapolis, Mr. Emory took part in a missionary anniversary at Baltimore. Although the platform, at such meetings, was not the field in which he excelled, the following sketch of his address, on seconding the motion to adopt the report, is given as a specimen of his style on such occasions:—

"Mr. Chairman,—In rising to second this motion, I feel my heart affected with the recollection of our friend who filled that chair at our last missionary anniversary in this church. Sir, he is gone. But his memory lives. He was the friend of missions—for he was the friend of God and man. E'er the next anniversary, you and I may follow him. But, in that event, is it likely that this night's work will be one of those which will give us pain?

"Sir, what is the work of this night? It is to promote the cause of missions. Not such as when the murderous adversary of God and man stood on the brink of hell, pondering his voyage across the wild abyss, bent on the *ruin* of this once fair heritage of our race. That was, indeed, a *hellish* mission. Yet how zealously was it executed!

> 'O'er bog, or steep, through strait, rough, dense, or rare,
> With head, hands, wings, or feet, the fiend pursues his way,
> And swims, or sinks, or wades, or creeps, or flies.'

Too striking a specimen of the zeal and perseverance with which many of the emissaries of Satan have prosecuted their mad work of destruction, from then till now.

"Mr. Chairman,—the missions we advocate are the missions of Heaven. They were instituted and commenced by Him, the Prince of missions, who came not to *destroy*, but to *save*. 'Behold, we bring you good tidings of great joy, which shall be unto all people.' This is our motto. That it shall be executed, is our faith. To diffuse knowledge; to preach the gospel to the poor; to civilize, while we Christianize the prowling, blood-thirsty savage;

Missionary Address, continued.

to bury for ever the tomahawk and scalping knife; to cause wars to cease to the ends of the earth; to make known the way of life and immortality; and to lift up the thoughts and aims of a grovelling world to the high enjoyments of ETERNITY—sir, these are our objects. And what man is there here who does not think them worthy of his aid? If there be such a one, let him 'blush, and hang his head, to think himself a man.'

"At our last missionary meeting in Annapolis, I was struck with a remark of a distinguished member of the bar, from the Eastern Shore. 'What,' said he, 'if we were in possession of an abundance of this world's goods; of such an abundance, even, that our communicating of them to relieve the wants of others would not in the least diminish our own stock; and yet we should refuse, or even neglect to do it, while thousands of fellow creatures were suffering, and perishing from want? Should we not be looked upon with indignation? Ought we not even to despise ourselves? How much more then, when we are in possession of the invaluable treasure of the gospel, if, indeed, we esteem it such; while millions of our fellow men are perishing from lack of knowledge!' And he backed what he said by a life subscription.

"Sir, a heathen said,—

'Homo sum, humani nihil a me alienum puto.'

It is a sentiment worthy of a Christian; and it reminds me of the language of the great, and I will say what is better, the good Dr. Clarke, at a meeting like this—'I should hate my scoundrel heart,' said he, 'if it did not love all mankind.' Let us look to it, that none of us have a 'scoundrel heart.'

"The tendency of the gospel, sir, to advance the happiness of man, even in this life, is unquestionable. It promotes good order and good government, civil and religious liberty, and peace and good-will in every relation which man sustains. In this view, its propagation interests the statesman, the philosopher, and the philanthropist, as well as the experimental Christian. Whether it be expedient, whether it be necessary, in a religious view, to send it into all the world, I am not here to argue. This point has been settled for us. It is settled by our blessed Lord. And I suppose

myself to be addressing those who yield implicit obedience to his authority. 'Go ye,' said he, 'into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved: and he that believeth not shall be damned.' How important, then, is faith! But by what means shall the world be brought to believe? Let an apostle answer—'Faith cometh by hearing, and hearing by the word of God. But how shall they hear without a preacher? and how shall he preach except he be sent?'

"The operation of the two grand instruments of man's salvation is here exhibited—Bibles and preachers.

"'Go ye, and *preach*.' Let missionaries, then, go forth. Here is their warrant. And pray ye the Lord of the harvest that he would thrust out more labourers, for the harvest truly is great, and the labourers are few. But 'preach the *word*.' 'Preach the *gospel*.' Then let them have the word to preach; and let the people have it to compare with what the preacher says, and to examine and to meditate upon when they no longer hear the preacher's voice.

"The Bible has been well compared to a healing stream which flows from Zion, and spreads its branches through the world; while missionaries are messengers who stand upon the banks and invite the world to drink. They first taste themselves of the water of life, and then, from a delightful experience of its virtue, they lift up their voices and cry, 'Ho, every one that thirsteth, come ye to the waters.'

"The one of these instruments was never intended to supersede the other. The precious influences of Heaven, we know, often accompany the reading of the word. But we know, also, that a sacred unction attends the inspired energy of a human voice. The preacher who is sent of God, speaks from the heart. His is a voice which the heart understands. His tones of earnestness and feeling carry an emphasis. There is an impression from the power of his example; a charm in his fervent piety; a force and urgency in his pathetic exhortations. By such preachers God has often been pleased to make the hearing of the word an instrument of mighty operation upon the hearts of those who have sat and listened

around him. The gospel has come to them, not in word only, but in power, and in the Holy Ghost, and in much assurance. They have felt the work of faith with power; and when asked to explain its process, they have said, Faith came by hearing, and hearing by the word of God.

"Mr. Chairman,—the Spirit of faith, which the word of God inspires, is all we need on this occasion. O! that it were infused into our hearts! I mean, now, not merely that faith which is essential to the experience of a true Christian; but also a clear and unshaken confidence in those promises and prophecies, which respect the enlargement and triumph of the Redeemer's kingdom. It is impossible, sir, to have our minds too much impressed with the beauty, the glory, the grandeur of the kingdom of Christ, as it is unfolded in the sacred oracles; or with the certainty of the final accomplishment of those oracles, founded on the faithfulness and the omnipotence of their Author. The Holy Ghost seems to have employed, and, so to speak, to have exhausted the whole force and splendour of inspiration, in depicting the future reign of the Messiah, when 'the tabernacle of God shall be with men, and he shall dwell among them.' 'Compared to this destiny in reserve for our globe; compared to this glory, invisible at present, and hid behind the clouds which envelop this dark and troubled scene, the brightest day that has hitherto shone upon the world is midnight; and the highest splendours that have invested it, the shadow of death.'

"I am aware of the objections of some to the practical probability of such a state of things. But these objections come not from those who have this spirit of faith. As it is written, 'I believed, and therefore have I spoken.' You repose, sir, and I trust this Christian audience does, on the word of Him with whom all things are possible; of him who cannot lie. With this persuasion, what is there to appal us in those mighty ramparts of ignorance, and prejudice, and superstition, which the adversary of mankind has erected to obstruct the march of truth? The battle is the Lord's. He has set his King on his holy hill of Zion; and he will make his enemies his footstool; and he will condescend to employ us as the humble instruments of his victories and of his grace.

"Sir, there is one fact which convinces me that the prejudices of

the heathen must be very much giving way. It is a notorious fact. I mean their readiness to put their children under the care and instruction of Christian missionaries. We all know the powerful influence of education; and this is one of the grand means now in operation among the heathen, both on our own borders and in foreign countries. In the island of Ceylon alone there are five thousand native children under the instruction of the Methodist missionaries. And, on our own frontiers, our infantile operations have been commenced by similar mission schools, among the Wyandots and the Creeks.

"I call them, sir, infantile. And what were all missionary operations, from the days of our Saviour to the present time, but infantile at first? And had the objections which are made by the secret unbeliever, or the lukewarm, or the covetous, to our going forward, been listened to by our illustrious predecessors, what better should we be to-day than the savages around us? Freely we have received: let us freely give; and not suffer to be stopped in our hands that bounty which Heaven intended should be circulated. Sir, we ought to be in earnest. The sublime character of eternity is stamped upon our proceedings. The frailties of earthly politics are not the topics of our councils. We are carrying on the high administration of Heaven; and hastening the fulfilment of ancient and sacred prophecies. And let us not forget the word of the Lord, nor stagger at the promise, through unbelief. 'My thoughts,' saith he, 'are not as your thoughts; neither are your ways my ways. As the heavens are higher than the earth, so are my ways than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth. It shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'

"In this faith I will contribute my mite to the cause, and I hope every one present will do the same. Sir, I will not detain you longer. I know the anxiety of the audience to enjoy the rich feast which is to come; and I wish to enjoy it with them."

The allusion, at the close of Mr. Emory's address, was to Mr. Summerfield, who spoke on that occasion in his usual inimitable manner. The mention of this cherished name leads to the commemoration of the friendship which subsisted between him and Mr. Emory.

The latter, writing to his brother-in-law, Mr. Sellers, March 6, 1822, observes,—"I heard brother Summerfield preach last night at Eutaw, to one of the most crammed congregations I ever saw. The clergy generally, I believe, were present, and, as far as I have heard, all were greatly pleased. Dr. Glendy, to whom I was introduced, said to me, 'Well, we have had a gospel feast, and in the first style of elegance.' I have just come from dining at the Rev. Mr. Nevins's, in company with ten clergymen, Methodists and others, including Mr. Summerfield. Poor fellow, he is caressed and run after, almost beyond all measure. I wish he may have grace to bear it. I think him an amiable young man, and admire him far beyond any of his age I have ever heard. He has promised to go with me to Annapolis on Friday the 22d inst., to spend the following sabbath there." This Mr. Summerfield accordingly did, and thus speaks of his visit, in a letter written to Mr. Emory, some time afterward:—

"I bid you farewell with a grateful remembrance of the kindness you showed me at Annapolis, and the solicitude you manifested to administer to my many wants, and add to my abundant comforts. This is no paradox to you; while my body was weak, my spirit was refreshed day by day, and as iron sharpeneth iron, so did the face of my friend—my *first* friend in this strange land—refresh my heart."

Allusion is here made to the fact, that on Mr. Summerfield's arrival in this country, Mr. Emory, having previously become acquainted with him in England, was enabled to relieve him from a very embarrassing situation in which he was placed for the want of the usual testimonials of his ministerial standing at home, which he had not brought with him, because he had not expected to remain in this country.

As every thing relating to this lamented youth is contemplated

with interest by the lovers of piety and admirers of genius, we submit the following additional extracts from his correspondence with Mr. Emory :—

"New-York, Dec. 19, 1822.

"My Dear Brother Emory,—Your truly affectionate letter came to hand, and was indeed a treasury of comfort and consolation, under the severe stroke which had been applied in the tenderest part in which the providence of God could have afflicted me. But my dear—my only parent still lives! He lives to ask for blessings on his child! I have been Benoni in time past, but now he calls me Benjamin. O, that I may not only be the son of *his* right hand, but held as a star in the right hand of *Him who illuminates the churches!* My dear father is fast recovering; his limbs have resumed their vigour, and his speech is gradually, though slowly improving. My mind is now at rest; if he live, I know he will live unto the Lord; and if he die, I have full assurance he will die unto him; *life* or *death* is gain! I sincerely sympathize with you in your loss*—her gain: and yet why mourn we? 'How happy are the faithful dead!' If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him! Comfort we one another with these words, not only in the loss of relatives and friends, but in the prospect of *our* approaching change; for though

'An angel's hand can't snatch us from the grave,
Legions of angels can't confine us there!'

Thanks be to God who giveth us the victory through our Lord Jesus Christ." Announcing his intended voyage to Europe, he adds, "Bear me upon your heart, my dear brother Emory, and entreat the Lord for me that I may be restored to you in the full establishment of health of body and of soul, that I may not any longer 'faint concerning the courts of the Lord's house,' but go in and out continually."

The following was addressed to Mr. Emory by Mr. Summerfield, during his absence in England :—

* Alluding to the death of Mr. Emory's mother.

Letter from Mr. Summerfield. Stationed at Hagerstown.

"Liverpool, August 14, 1823.

"My Very Dear Friend,—Having promised to write to you immediately on the close of conference, and being now just returned from thence, I avail myself of the first packet which sails to New-York, for the purpose of addressing you, and at the same time, of renewing that remembrance and friendship, which, though not of long standing, has been of uninterrupted continuance; and this I pray that your love may abound yet more and more!

"The appointment to visit our ensuing General Conference has devolved upon Mr. Richard Reece, and Mr. John Hannah has been appointed to accompany him. Mr. Watson was appointed to prepare a letter of affection to accompany them. I cannot conceal from you the anxieties I feel for the result of this mission. Much affection and esteem was connected with every expression which was dropped on the subject of America, and I sincerely hope that the report of these brethren, upon their return, may tend to strengthen and confirm these feelings. But then there is this *long-agitated question* to come on, and much of the spirit of meekness will be necessary. O, that the Head of the church would fill us all with the spirit of wisdom and of love! Let us begin to pray for this; then may we find that

> 'The clouds we so much dread
> Are big with mercy, and shall break
> In blessings on our head.'"

At the conference of 1822, Mr. Emory was stationed at Hagerstown, Maryland. While here his health continued to decline, so that he had to spend some five or six weeks of the summer in travelling, during which he made an excursion to Bedford Springs and to Pittsburg. It was in the fall of this year that he was called to lose his venerated mother, without enjoying the satisfaction of attending her on her deathbed. The admirable character of this mother in Israel has already been commemorated. The ties which had bound Mr. Emory to this devoted parent had been too closely entwined about his heart, to be severed without inflicting a deep wound.

At the conference of 1823, Mr. Emory, finding his health in-

adequate to the regular discharge of pastoral duties, took a supernumerary relation, and was stationed in Baltimore.

To recruit his health, now greatly impaired, he spent the greater part of July, August, and September, in a tour on horseback to Long Branch, and thence to Ballston and Saratoga; after which he made an excursion into the interior of New-York, and returned home somewhat improved in health. His letters during the tour evince the most accurate inquiry into the state of the country, improvements, &c., but would not now be of general interest. The following extract, however, from one of them, will afford rather an amusing picture of the annoyances of travel, and the march of mind.

"The day was exceedingly warm, and my road, a tremendous one, over rocks and mountains—the worst for about twenty miles that I have ever travelled. I was glad to stop at a sort of tavern, the only one on this road, after riding about eighteen miles. 'You must attend to your horse yourself,' said the landlady as I entered, 'Cronkhyte is out in the field.' I did so, and returning asked for something for myself to eat. 'What will you have?' said the lady. 'What have you got?' said I. 'We can give you some fried ham and eggs,' she answered. I told her I would prefer a broiled chicken. 'Yes,' said she, 'I guess any body would do that, but I am not agoing to run after a chicken this hot day—*I* know.' Accordingly I had to take the bacon. After a while a man came in, and asked me so many questions, that I did not know but that he might have some design to waylay me in the mountains. When I told him that I was from Maryland, 'Maryland!' said he, 'that must be a great way from here: I guess a thousand miles.' I was afterward much relieved by learning that this man was the *schoolmaster* of the neighbourhood, and, I suppose, a teacher of *geography*."

During his absence on this excursion, the degree of D. D. was conferred on Mr. Emory by the board of Washington College, Md., where he graduated. It is not known that he declined this honour, fearing perhaps, that there might be more of pride in its rejection, than of vanity in its acceptance; but his own estimate of such distinctions may be inferred from the fact, that in the works which he

President of Asbury College. Secretary of General Conference.

himself published, whether as author, or editor, his name appears without a title.

This was a year of much perplexity to Mr. Emory. On the one hand, the enfeebled state of his health had compelled him to decline an effective relation to the ministry, while his natural energy of character was repugnant to entire inactivity. In this state of things, teaching appeared to be the most appropriate employment, and he was accordingly induced to accept the presidency of Asbury College in the city of Baltimore. This institution had been established several years before, but, after languishing a short time, had been at length suspended. If it could have been resuscitated at all, undoubtedly it would have been under the auspices of Mr. Emory. But he had not entered personally upon the duties of his office, when he was called off to be secretary of the General Conference of 1824, and immediately afterward to the book agency at New-York.

Although secretary, Mr. Emory was, as already mentioned, not a member of the General Conference of 1824, having been in the minority of his annual conference on a question which was then agitating the church, and which will be presented in the next chapter. It having been resolved, at this time, to elect two additional bishops, Mr. Emory was put in nomination, and lacked but six votes of being elected. Previously, however, to the third balloting, he "begged the conference to accept his acknowledgments for the respectful notice taken of his name in the former balloting for an office so high and sacred, but requested that he might not be considered as in nomination in the subsequent balloting."* At the same conference he was appointed assistant agent, with the Rev. Dr. Bangs, for the Book Concern in New-York, to which city he shortly afterward removed.

From this time Mr. Emory was no longer engaged in the ordinary duties of a travelling preacher, the remainder of his life being spent in the book agency, and the episcopate. During the fourteen years, however, in which he had been thus employed, three in circuits, and eleven in important stations, he had made full proof of his ministry, and both as a preacher and as a pastor had given great satisfaction to every charge in which he had laboured.

* Journal of General Conference.

CHAPTER VIII.

MR. EMORY AND THE PRESIDING ELDER QUESTION.

It is well known that about the period at which we are now arrived, the Methodist Episcopal Church was agitated by various attempts to modify, or to subvert its original organization, and that in the controversies to which they led, Mr. Emory took a conspicuous part. It would be painful, as well as improper, to revive the excitement which then prevailed—an excitement which produced incalculable injury while it lasted, and which was ended only by the expulsion of some and the secession of others; but it is the duty of the faithful biographer to present the facts in the case, so far as the subject of the narrative may be concerned, both for the illustration of his character, and for the information of the public.

In view of the disastrous consequences which frequently appear to flow from the agitation of important questions, many seem disposed to frown upon all attempts to depart from the established course of things. Such a principle, however, must effectually retard the progress of human improvement: it would even put an end to the preaching of the gospel itself. Never has the discussion of any question produced greater strife than our Lord declared would attend the promulgation of his own truth: "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law." But shall these dissensions be charged to the account of Christianity, all gentle and long-suffering as she is? or must they not rather be ascribed to the malignant passions which the preaching of her doctrines awakens in unregenerate man? It is not then discussion itself that is to be dreaded, but the temper in which it may be conducted. There is no question, which, however intimately it may affect the interests of the parties, might not be discussed with safety, if both parties

would keep their temper, while, without this, there is none, however trivial, that may not kindle the flame of discord. Among Christians, it might be hoped, that this essential requisite for candid investigation would always be found, but, unfortunately, the history of the church attests the contrary, and the *odium theologicum* has become a proverb as true as it is mortifying. Such unhappy results do not, however, follow the introduction of new measures, when men can content themselves with presenting the truth in a proper spirit, and can permit it to work its legitimate effect, instead of hurrying its operation with a rapidity, which is demanded rather by the feverish restlessness of their own minds, than by the emergency of the case. Of this the history of our own church affords numerous proofs. Important alterations have been made from time to time in its economy; but having been proposed and discussed calmly, and their adoption having been postponed until experience demonstrated their propriety, they were wrought without difficulty, and were attended with salutary effects. Indeed, it is its peculiar excellence, in the language of the bishops, in their notes to the Discipline, that "the whole plan of Methodism was introduced, step by step, by the interference and openings of divine Providence." It is in the light of these principles that we shall view Mr. Emory's connection with the various propositions which were made to alter the economy of the Methodist Episcopal Church.

The first that will be noticed is that respecting the election of presiding elders, of the history of which a brief sketch will be previously necessary.* No such officer as this was known in the earlier years of Methodism. But at the organization of the church, under the episcopal form of government, in 1784, so few of the preachers were ordained elders, that it was necessary, in order to the general administration of the ordinances, that these should visit extensive sections of country; and when it was found that in these visitations they could afford efficient aid in the general superintendence of the societies, this office, at first instituted to meet a temporary emergency, became, in accordance with the principle above mentioned, of following "the openings of divine Providence," an established

* For a more full history of this question see Dr. Bangs' History M. E. Church, vol. ii, pp. 330-347.

part of the system. Such is the account of its origin which the bishops give in their notes to the Discipline, 1797: "When Mr. Wesley drew up a plan of government for our church in America, he desired that no more elders should be ordained in the first instance than were absolutely necessary, and that the work on the continent should be divided between them, in respect to the duties of their office. The General Conference, accordingly, elected twelve elders for the above purposes. Bishop Asbury and the district conferences afterward found that this order of men was so necessary, that they agreed to enlarge the number, and give them *the name* by which they are at present called, and which is perfectly Scriptural, though not *the word* used in our translation; and this proceeding afterward received the approbation of Mr. Wesley. In 1792 the General Conference, equally conscious of the necessity of having such an office among us, not only confirmed every thing that Bishop Asbury and the district conferences had done, but also drew up or agreed to the present section for the explanation of the nature and duties of that office."* According to this section, (the appointment of presiding elders, as well as of other preachers, was vested solely in the bishop.) It would appear that the propriety of this was early drawn in question, for in the notes to the Discipline above quoted, which were written in 1797, immediately after the General Conference following that at which the rule was adopted, the bishops enter into a defence of this provision.

On the one hand, it seemed most in accordance with the usages of Methodism, that presiding elders, like other preachers, should be appointed by the bishops, while, on the other, as they partake of some episcopal powers, it was thought but reasonable that, like bishops, they should be elected by the preachers. But whatever difference of opinion may have existed, the question, for some reasons, (perhaps, among others, the fear of adding strength to Mr. O'Kelly's faction, and the great personal regard which was entertained for Bishop Asbury,) was suffered to slumber for some years. (At the General Conference of 1808, however, an alteration in the plan was proposed, and sustained by a strong vote. "This was," says Mr.

* Page 49. See also Dr. Bangs' History M. E. Church, vol. i, p. 347.

Emory,* "that they be elected by the annual conferences, but be appointed to their several districts by the bishops; and that, when thus elected, they assist the bishops in stationing the preachers, not by controlling them, but as counsellors—the bishops still retaining the whole power of stationing in fact, by the right to overrule the whole council of presiding elders." From this time the question was revived at every successive General Conference, and, on one occasion, it required a change of but two votes to have effected the proposed alteration.

At the General Conference of 1820, continues Mr. Emory, "finding that this proposition was still opposed, although it was known that a part even of the episcopacy was favourable to it, in order to produce the utmost possible union and harmony, which we sincerely desired, it was proposed by one of that body, with whom we concurred, to appoint a committee of conciliation, to consist of six, one half on each side of the question, and to be appointed by the presiding bishop. This was agreed to, and accordingly done.† The hope of a happy adjustment seemed now to brighten almost every countenance. The committee went to work. They conferred with the bishops. They consulted among themselves; and at length, with the concurrence and approbation of two-thirds of the episcopacy, they *unanimously* recommended to the conference the adoption of the following resolutions, viz.:—

"'Resolved, &c. That whenever, in any annual conference, there shall be a vacancy, or vacancies in the office of presiding elder, in consequence of his period of service of four years having expired, or the bishop wishing to remove any presiding elder, or by death, resignation, or otherwise, the bishop, or president of the conference having ascertained the number wanted from any of these causes, shall nominate three times the number, out of which the conference shall elect by ballot, without debate, the number wanted; provided, when there is more than one wanted, not more

* These extracts are made from an Address "to the members of the Baltimore Annual Conference," dated Jan. 31st, 1824, written by Mr. Emory, and signed Alfred Griffith, Gerard Morgan, Beverly Waugh, J. Emory.

† The committee were, Ezekiel Cooper, Joshua Wells, S. G. Roszel, N. Bangs, W. Capers, and J. Emory.

than three at a time shall be nominated, nor more than one at a time elected; provided, also, that in case of any vacancy or vacancies in the office of presiding elder in the interval of any annual conference, the bishop shall have authority to fill the said vacancy or vacancies until the ensuing annual conference.

" 'Resolved, &c., 2dly. That the presiding elders be, and hereby are made the advisory council of the bishops, or president of the conference, in stationing the preachers.'

"These resolutions, after an ineffectual opposition on the part of a few individuals, were passed by a majority of more than two-thirds of the General Conference. This amicable and pleasant termination of our long debate, gave, we confess, a spring of joy to our troubled hearts. We flattered ourselves that we had brought it to a happy close, and that we should now be enabled, with united energies, to enter into holier and happier strivings in the labours of love."

These pleasing anticipations, however, were quickly dispelled. "Soon after the passage of the above resolutions, as before stated, it was officially announced to the conference that the brother, who a few days before had been elected to the episcopal office, had communicated to the bishops, by a formal declaration in writing, his determination, if ordained, not to carry these resolutions into execution, because he believed them to be unconstitutional. Very soon after, this was followed by a formal protest against the resolutions, by one of the bishops, avowing the same determination on his part, not to execute them, and on the same ground."

Upon learning the position thus taken by the senior bishop, and the bishop elect, the conference, after an ineffectual attempt had been made to have the resolutions reconsidered, at length resolved to suspend them for four years. It is not now necessary to relate all the steps by which this was effected, or to discuss their propriety, but it is important to observe that the course pursued gave an entirely new aspect to the state of affairs. In the estimation of the advocates of an elective presiding eldership, that question was now merged in the more important one whether the episcopacy or the General Conference was to be supreme. They contended that the claim of power (as it was then understood, though it was afterward

disavowed) by which the resolutions had been arrested was "calculated, not only to prostrate the General Conference, or to keep it in perpetual war with the episcopacy, but even to hazard the peace and harmony of the episcopacy itself, or else to destroy the individual independence of the several bishops:"—"calculated, by reiterated protests and appeals, whenever any single bishop shall happen to differ in judgment, either from his colleagues, or from the General Conference, or from both, to throw the whole church into universal and endless contention and confusion." While their opponents justified their course, on the ground, that the resolutions tended "to destroy the itinerant general superintendency, and very much to injure the itinerancy throughout, if not entirely to destroy it." A very unpleasant controversy now arose, which agitated several of the annual conferences for some years. Mr. Emory, however, took no other part in it than the delivery of a masterly speech in opposition to Bishop M'Kendree's Address to the Baltimore Conference of 1822, on the suspended resolutions,* and the

* As both parties have passed to that happy region where the jars of controversy are hushed for ever, it would scarcely be proper to mention the circumstances connected with this case, but that the affair acquired considerable notoriety at the time, and its termination was alike honourable to both. Bishop M'Kendree, during the interval between the General Conferences of 1820 and 1824, in taking the sense of the several annual conferences on the suspended resolutions, above referred to, introduced the subject, in an address which he had prepared for the occasion. When this was read before the Baltimore Conference, in 1822, Mr. Emory thought that justice to himself, and the cause which he espoused, demanded that he should expose what he considered to be its fallacies, especially as he had previously discharged the duty of personal friendship by doing the same privately to the bishop when consulted on the address before it was made public. As the result of the debate which ensued, a resolution pronouncing the suspended resolutions unconstitutional was indefinitely postponed by a large vote; and here, under ordinary circumstances, the matter would have rested, and Mr. Emory's course been considered as nothing more than a legitimate exercise of the freedom of debate, especially as all personality was publicly disclaimed; but the friendship between him and the bishop had been previously, as we have seen, peculiarly intimate and warm. This the latter acknowledged in the correspondence which ensued. "The Scripture," he writes, "justifies the idea of some being loved more than others, without a breach of charity, or giving cause of offence to any. Our Lord had a beloved disciple! I thought your refinements entitled

writing of the address from which the above extracts are taken. At the General Conference of 1824, of which Mr. Emory was not a member, the suspension of the resolutions was continued, and, in 1828, they were finally rescinded. What was Mr. Emory's vote, on this last occasion, is not known, nor, if known, would it afford any evidence as to the state of his opinion on the abstract question. A crisis had then arrived in the history of the Methodist Church when it behooved all her true friends to lose sight of minor grounds of difference, and unite for the common defence.

Now that the excitement of the controversy has passed away, there are few of those who were engaged in it who would not coincide in the liberal sentiments with which Dr. Bangs closes his history of the question :—

"Other matters of weightier importance, and more seriously affecting the vital principles of Methodism, called off the attention of all from this question, and led them to a union of effort to preserve our institutions from deterioration; and this union served to convince both that if they had at any time indulged suspicions of each other's attachment to the essential principles of our economy, they had laboured under erroneous impressions.

"That such suspicions were indulged to some extent, there is reason to believe; and it was this which sometimes gave an irri-

you to a larger portion of affectionate regard than common." Without, therefore, imputing to either an unworthy spirit, it is easy to discover in that liability to misapprehension which belongs to our common nature, and that delicacy of feeling, which is often acutest in the most honourable minds, a reason why the ardour of their attachment may have been cooled for a season, without, however, an abatement of mutual esteem. But it was scarcely possible that two such spirits, who had known and loved each other so well, could long be prevented from renewing their intimacy. Accordingly, as the excitement of the original controversy passed away, it was with much gratification that Mr. Emory hailed the return of former feelings. And when, in 1832, Bishop M'Kendree, then rapidly hastening to the termination of his long and honourable career, learned that Mr. Emory had been elected as his colleague in the episcopate, he sent for him to his lodgings, and as he entered the room, the venerable man, rising to meet him, exclaimed, "Bishop Emory—John Emory! come to my arms," and with an affectionate embrace welcomed him to his new office. And the same cordial salutation was afterward renewed in the church upon his ordination.

tating poignancy to some of the remarks and arguments, and led to momentary interruptions of brotherly affection. But I think I may now venture to say, without the fear of contradiction, that among those who advocated this modification in a feature of our government, there have been found those who have manifested an unabated attachment to the episcopacy, to the itinerancy, and the entire economy of our church, and have done as much effectually to support it as any of their brethren; and I am equally well convinced that those who withstood all such alterations were actuated by the same hallowed motives, and that it was an honest fear that if admitted, they would impair the integrity and weaken the force and energy of the general system, and thus impede its progress in its career of usefulness; but now, having for the present buried all differences of opinion, both may rejoice together in working unitedly in carrying forward the grand cause in which we are mutually engaged, and in striving to hand down the Methodism, which we all love, unimpaired to the generations that may come after us."*

CHAPTER IX.

MR. EMORY NEVER A "RADICAL."

THE crisis alluded to in the close of the preceding chapter, was produced by the efforts of those "radicals," as they were then called, who, desiring to introduce a delegation of laymen and local preachers into the councils of the church, took advantage of this dissension among the travelling preachers, to urge their favourite measure. To resist this attempt, we have seen that Mr. Emory, and his coadjutors, ceased their efforts to secure the election of presiding elders. But before we proceed to notice his labours in defence of the church, it is proper to investigate a charge which has been brought against him in relation to this subject. On the one hand, for his advocacy of an elective presiding eldership, he

* Dr. Bangs' History Methodist Episcopal Church, vol. ii, pp. 343, 344.

has been charged with "radicalism;" and on the other, for his subsequent opposition to lay delegation, he has been charged with "desertion" from the ranks of "reform." That the opinion should for a time have prevailed, that he who advocated the one alteration was favourable to the other, may not be strange, seeing that they were all, at first, known by the common name of "reformers," just as, in the political world, the opponents of an existing administration are all classed together, although they may have nothing in common but such opposition. Especially was this likely to be the case, when to identify Mr. Emory with their party, would give to the advocates of lay delegation the influence of a powerful name, and to the opponents of an elective presiding eldership the readiest means of rendering his sentiments on that question obnoxious. But that now, after Mr. Emory's true position in this controversy has been clearly defined, such charges should still be preferred, can arise only from wilful ignorance or intentional misrepresentation. Not that it would have been any disgrace to him to have once advocated a lay delegation, or having advocated it, to abandon the ground; but because if such had been his position, ingenuousness would seem to require an acknowledgment of it; while nothing of the kind can be found.

To sustain the charge in question, it would be necessary to show that the advocates of an elective presiding eldership, as a *party*, favoured a lay delegation, and that Mr. Emory did not express his dissent; or that, if the party did not favour it, Mr. Emory, in his own *individual* capacity, did. That the former cannot be established, the evidence is already before the public, in the writings of "reformers" themselves.

In the year 1823–4, when the conductors of the Wesleyan Repository—whose favourite object was a lay representation in the ecclesiastical councils—were anxious to secure proselytes to that measure among the opponents as well as the advocates of an elective presiding eldership, they were careful to keep this question distinct from that of lay delegation. In their number for April, 1823, alluding to the two parties, whom they represent, the one as being "in favour of lodging the supremacy in the General Conference," and the other as favouring "an archiepiscopal supre-

macy," they speak of themselves, "the advocates for laical rights," as a third party, "warring in a triangle."

In the December number, for the same year, a writer, under the signature "True Principles," states that he had received a letter, the writer of which says, "A story has been somehow gotten up, that those preachers who are in favour of the 'Conciliation Plan,' or the suspended resolutions of the General Conference of 1820, are friendly to the plan of reform contained in or advocated by the Wesleyan Repository. And this the writer thinks, though he believes it to be false, is the greatest hinderance, and is likely to prove a final one in the way of the harmony and peace of the travelling preachers who are divided in opinion about the election of presiding elders." In answer to the complaints of this letter writer, "True Principles" says, "It is true that the Repository has always advocated the cause of the election of presiding elders; but it by no means follows that this regard to the liberty of others has been reciprocated, *or that we really expected it.* On the contrary we have deplored the fact, that not a few were only mindful of their own rights. Did the men who got up this story know that the principal writer, who has entered the lists against the Repository, was one of the champions who contended in General Conference for the election of presiding elders?" And again, addressing travelling preachers, "Dear brethren,—You disputed, you divided among yourselves without our instigation or privity. We came forward to advocate and defend our own rights and privileges, according to the maxim, He who won't help himself shall have help from nobody. It came in our way, it fell in with our views, to take part in favour of the election of presiding elders; but we made no bargain—we asked no favours for so doing; and some who supported this question volunteered their service and employed their tongues and pens to put the Wesleyan Repository down, or to destroy it in its infancy. As we courted neither party, so *have we not identified ourselves with either party: we have spoken of you both, on all occasions, as an independent or a third party would speak.* We have seen no reason, nor do we now see any, why a preacher may not oppose the suspended resolutions, and yet be in favour of the suffrage of the church," [i. e., lay delegation.] Such was their language in

Additional evidence.

1823, when it was thought that by disavowing any identification with the friends of an elective presiding eldership, some of its opponents might be secured, but in 1827, forsooth, when it was found that even this plan could not succeed, but that travelling preachers of both parties refused to sanction their radical measures, one of these three "independent" parties must be hunted down with the mad-dog cry of "deserters" from "reform." But let us hear still further testimony on this point. The number of the Wesleyan Repository for April, 1824, closed the third and last volume of that work. In this we have "the Farewell Address" of Philo Pisticus, who is understood to have been the Rev. Nicholas Snethen, who bears, according to his own claim, the fearful responsibility of having set this ball of revolution in motion, and who must, therefore, be regarded as the oracle of the party. In this article we have the same statements that we have already quoted from "True Principles," if indeed they be not one and the same writer under different signatures. Philo Pisticus says,—"It is more than probable that if the General Conference had agreed in their high prerogative matters, that I should not have broken silence. When, however, I saw the travelling preachers themselves divided and embodied under their two great leaders and their lieutenants, it seemed to me that the time was come to form a *third party* of *the people*,* to hold in check, if possible, these belligerent principalities and powers." "The cause of church suffrage has not been confounded with the presiding elder question."

By these extracts from the official paper of the friends of lay delegation, it appears that even from the very "infancy" of their paper (and it was commenced shortly after the General Conference of 1820) they considered the advocates of the election of presiding elders as "an independent third party." Thus, then, it is conclusively established that Mr. Emory, as belonging to this *party*, was not committed to the advocacy of lay delegation. Let us now see whether he became so by any individual acts of his own: and here, fortunately, the evidence is ample; and from it will appear, most clearly, that while some of his coadjutors favoured, for a time, both changes, until seeing the radical plans of leading "reformers,"

* These italics are his own.

they almost to a man frankly acknowledged their error, and promptly withdrew their countenance, Mr. Emory himself never fell into the snare. Let us, then, trace his sentiments throughout this period.

At the General Conference of 1816, (the first that Mr. Emory attended,) the report on local preachers was written by him; which report was unfavourable to their application for representation in the General Conference.

The following extract of a letter from the Rev. Beverly (now Bishop) Waugh to the Rev. Alfred Griffith, dated February 18th, 1820, will show what views on the subject of reform were communicated by Mr. Emory, a short time before the General Conference of 1820, to those who coincided with him on the presiding elder question. Speaking of a correspondence between himself and the Rev. James Smith, and of a report that Mr. Emory, with others, "contemplated large curtailments of the powers of the episcopacy," Mr. Waugh writes:—"Brother Emory, I had reason to believe, (from a conversation with him on the subject before I put into his hands our correspondence,) did not exactly think with us, and knowing him to be a man of sober thought and profound investigation, I wished him to have a view of the question, and to obtain his opinion after having read our letters. He informed me that a plan of compromise had occurred to him, the outlines of which he gave me, which I requested him to write out in detail, but which I have not yet received. I confess there was a plausibility in his plan, but I had not time to examine it. I wish you, however, distinctly to understand, that, as far as I know, brother Emory has no thought of reducing episcopal powers as you have heard. And although I am not in possession of his opinion fully on this subject, yet I am disposed to think that he leans much more to support, than to pull down the present system of administration. I have thought it an act of justice to make this statement in exoneration of brother Emory."

This extract, while it serves to show that up to this time, at least, there was no taint of "radicalism" in Mr. Emory's views, also shows that, even at that early period, statements were made about them which his intimate friends knew to be erroneous.

That these sentiments were not changed during the brief interval before the meeting of the General Conference of 1820, the sus-

pended resolutions themselves, of which he was one of the authors, are the best evidence. Speaking of these, in the address already quoted, he says,—

"We are aware, indeed, that many will be surprised that those who wished any change, could have been contented with so trifling a modification of the existing order of things, as was to be effected by those resolutions. For you will remark, not only that the right of nomination was reserved to the bishops, and *that* a nomination so very circumscribed, out of which the conferences were to be obliged to select, but also, that after such selection, the whole control of the administration would still have been in the bishops; because it was in their power still, at any time, after an annual conference, if circumstances in their judgment required it, to remove any presiding elder, and to fill the vacancy occasioned by such removal, until the ensuing annual conference. To this we can only say, that we have certainly considered this fact as one of the strongest proofs possible of our sincere desire of union, and as a most complete and practical refutation of all imputations to the contrary. We entreat you, brethren, calmly to contemplate those resolutions: analyze them, and scan them with the utmost nicety, and see whether they bear upon their face the incontestable marks of those pernicious tendencies which have been ascribed to them: tendencies, it would seem, to subvert the very foundations of the church; to overturn all its authorities; 'to destroy the itinerant general superintendency, and very much to injure the itinerancy throughout, if not *entirely to destroy it.*' We entreat you to examine for yourselves this incontrovertible record of the moderate grounds on which we were willing to meet our brethren in a harmonious compromise. And when you shall have looked into this thing with your own eyes, and reflected upon it with your own good sense, we rest perfectly contented that you shall be our judges in this whole matter; and are as perfectly satisfied, when you shall have finished this scrutiny, that all those hydras, gorgons, and chimeras dire, with which the fancies of some of our brethren have so terribly invested us, will vanish from your view as the baseless fabric of a vision."

The disposition which was made of these resolutions, before the

close of the conference, changed, as has already been stated, the entire aspect of the question. Yet, even amid the excitement which then prevailed, Mr. Emory could not be driven by denunciation, on the one hand, nor allured by flattery, on the other, to enlist among the assailants of the church. He never wrote a line for the Wesleyan Repository, which was published from 1821 to 1824, nor subscribed for it, and even dissuaded a brother of his from taking it. It is true that, in his place on the floor of the annual conference in 1822, he exposed what he conceived to be the fallacies of the bishop's address; but it was under the honourable circumstances already mentioned, and simply in vindication of the powers of the General Conference. It is true, also, that a short time prior to the General Conference of 1824, he published, in connection with his colleagues, the address already quoted, in which there are strong expressions in reference to the means by which the conciliatory resolutions were suspended. But let it be remembered that this address was not intended to agitate the public mind, but was printed in a limited quantity, and sent to the preachers of the Baltimore Conference only, in order to disabuse their minds in reference to the course their representatives had taken, and even this was not done until it seemed to be imperatively demanded. "The responsible situation," says the introduction to the address, "in which you were pleased to place us as your representatives in the last General Conference, imposes on us the duty of accounting to you for the part which we took in any measures that came before that body. The discharge of this duty we conceive to be demanded of us in consequence of an address communicated to you by one of our respected bishops, and of the lights in which it exhibits certain resolutions, which, as your delegates, we thought it our duty to support; and also by the erroneous representations of our sentiments and votes, which seem to have been circulated from the want, we apprehend, of better information."

But let us hear Mr. Emory's own account of this whole matter. Mr. M'Caine, in his reply to the "Defence of our Fathers," had alleged that "since he received a few votes to be bishop, he had deserted the reformers." The charge is thus repelled in the Methodist Magazine and Quarterly Review for 1830:—

Mr. Emory's own account of his connection with "reformers."

"If by 'reformers' he means those who concur in his 'History and Mystery,' and in certain cognate publications, I should think the reproach of having 'deserted' them, were it true that I ever had been one of them, very greatly to my credit. But it is wholly untrue. He says, indeed, 'Dr. John Emory was formerly announced as a reformer ——.' Where? In the 'Mutual Rights!' Verily if the 'Mutual Rights' is conclusive authority, we might as well give up the argument. But Mr. M'Caine says I did not 'contradict' it. By the same logic the vilest trash might be proved against some of the most eminent men in church or state. But if by 'reformers,' the Mutual Rights meant such as advocate the principles which that paper and Mr. M'Caine advocate, I do deny that I ever was one of them, and consequently never can have 'deserted' them.

"As some others, besides Mr. M'Caine, have amused themselves with my name on this subject, I will take this occasion to say what I believe will satisfy reasonable and candid men respecting it.

"At the General Conference in 1816, it is well known that I voted in favour of selecting the presiding elders by the annual conferences. In 1820 I was one of the committee by whom the 'suspended resolutions' (so since called) were framed and reported; and subsequently voted for them, in conjunction with a large majority of the conference. The resolutions were framed, and reported, on the principle of a pacific compromise. On that principle I voted for them, with a sincere desire that the question might be settled. When required by my official place, I had voted according to the convictions of my judgment; and my votes were no secret. But I never did consider the question of sufficient importance to justify intemperate warmth; much less faction, or division. Consequently, in unison with those with whom I had usually voted, I was willing, for the sake of amicably disposing of it, to go as near to doing nothing, as it is admitted the 'suspended resolutions' did go. It was always my avowed determination, in matters not affecting conscience, to abide by the decisions of the General Conference. From this principle I have never swerved. As to myself individually, any settlement of the presiding elder question, on which we could have harmonized, would have been acquiesced in:

and I know none of those with whom I have generally voted, and who now remain among us, who would hesitate a moment in choosing rather to remain as we were, than to adopt what Mr. M'Caine is pleased to dignify with the title of 'reform.'

"When the 'Wesleyan Repository,' the precursor and prototype of the 'Mutual Rights,' was first proposed, I was solicited to patronize it. I refused to do so: and neither for that work, or its successor, did I ever subscribe, or procure a subscriber, or attempt to procure one. I never wrote a line for either; or patronized, or supported them, in any shape or form: nor did I ever advocate or approve, either their matter or manner, their principles or style. Where then falls the infamy of the charge of 'desertion?' on those who make it, or on me? If I ever had unfortunately been drawn into that vortex, I repeat, that on seeing my error, and the mischiefs which *such* 'reformers' were producing, I should have considered it one of the best acts of my life to 'desert' them. But as I never was, the base *motives* imputed to me must be as false as the charge on which they are attempted to be founded.

"Repeated allusion has been made by certain writers to a pamphlet published in 1824, by the Rev. A. Griffith, G. Morgan, B. Waugh, and myself. A few remarks may suffice to diminish their sport in that matter.

"That pamphlet was addressed 'to the members of the Baltimore annual conference,' for whom it was intended; and a few copies only were printed. One leading cause of its publication, as expressed in the first paragraph, was, 'the erroneous representations of our sentiments,' which we believed had been 'circulated.' We understood that we had been represented as hostile to the episcopacy, and as wishing its destruction. Such an idea, though perfectly unfounded, was calculated to injure us in the estimation of our brethren. We wished to *remove* it; as is evident on the face of the pamphlet. In order to this, we there said expressly, that, instead of wishing to destroy the episcopacy, we had believed, 'with some of the bishops, and with very many of our brethren,' that the arrangement which we had supported, 'would afford aid and relief to the bishops,' and 'contribute to the *durability* of the episcopacy.' Whether we were right or wrong in that opinion, is

not now the question, nor at all connected with the present argument. But as to episcopacy itself, there is not a syllable in that pamphlet, inconsistent with what is contained in the 'Defence of our Fathers;' and we defy the production of a passage from it in contradiction of this assertion.

"The second object of the pamphlet was, to oppose the idea that our system of episcopacy conferred on any bishop a right to negative the resolutions of the General Conference. And we put it to any candid man to say, whether there is the slightest departure from this ground in the 'Defence of our Fathers.' Mr. M'Caine wishes to have it believed, that that work was prepared with the aid of the bishops. The insinuation is wholly untrue. Yet there is reason to believe, that, since its publication, they have not disapproved it. And the fact of the great unanimity with which it has been received, so far as I have heard, by bishops, preachers, and people, affords the gratifying conviction, that either our former grounds of difference have been actually diminished; or, that some of them were the result of mere misapprehension of each others sentiments.

"Mr. M'Caine has tacked together a string of garbled extracts from our pamphlet—having no shadow of connection—in order to fix on me the charge of inconsistency. He might, in the same way, prove from the Bible that 'there is no God.' He quotes, for instance, the following passages:—'This claim of power we did then oppose; we have ever since opposed it; and we hope we shall never cease to oppose it.' 'We regard it as calculated to be built upon,' &c. Now does it appear from his quotation, what 'claim of power' was spoken of? It does not. He connects it with the power of appointing presiding elders, or with the episcopal power generally. But the passage in the original had no such reference. And what will become of the charge of inconsistency when I state, that the 'claim of power' which *was* there spoken of, *if made*, I would oppose now as decidedly as I did then. The power spoken of, was, that of a prerogative on the part of any bishop, to 'arrest the operation of resolutions concurred in by more than two-thirds of the General Conference, and by two-thirds of the episcopacy itself.' I am happy to have been assured since, however, that we

The conclusion of the address to the Baltimore Conference.

had misapprehended each other's views; and that the ground supposed in our pamphlet is wholly disclaimed. Had we understood this previously to the publication of that pamphlet, I have no hesitation to say for myself, and believe I might as safely say it for my brethren, it never would have been published. The impression under which we then were, may help also to account for the language used in the last paragraph. I have been sorry to see the allusions which have been made to that paragraph, by *one individual;* because he was confidentially consulted on it before its publication; and it was put into the style in which it appeared, in consequence of yielding to a suggestion from him that the original was *too mild.* We assumed, on his suggestion, the responsibility of altering it, and he now taunts us with it. So much for the 'style' of the paragraph, the acknowledged turgidity of which never gave me pleasure. But as to the substance of it, in regard to the 'essential qualities of power,' I answer the inquiry of a late friend, that I am precisely of the same opinion now as when 'the above sentiment was uttered.' The 'tendency' of 'power,' in itself, is 'to accumulation;' and it ought to be guarded. I have said nothing inconsistent with this in the 'Defence of our Fathers,' or anywhere else. On the contrary, I have specifically shown, under its appropriate head in that work, that the 'Methodist episcopacy,' properly understood, and as originally constituted, is one of very *limited* and *dependant* powers; and that, in my judgment, it ought to be so continued 'on its original basis.'"*

As it is the address, alluded to in the above extract, which is acknowledged, by the friends of lay delegation themselves, to have been the strongest indication which Mr. Emory ever gave of favouring their cause, no better refutation of the charge would be needed than the publication of it entire, and it is withheld only from the fear of awakening in others unpleasant recollections, which the author desires may be for ever buried. But as it is the conclusion of the address on which the charge has been principally founded, this shall be given at length, that it may be seen how baseless is the assumption. Mr. Emory has explained, in the above extract, the circumstances under which it was written, and has also stated that

* Methodist Magazine and Quarterly Review, vol. i, pp. 76–79.

The original compared with the published conclusion.

it was not contained in the original draft. Most fortunately the proof sheet of the latter has been preserved by one of his colleagues, and we shall here bring together the conclusion as it was published, and that for which it was substituted.

As published, it stands thus :—

"The suspended resolutions give us very little solicitude as to any importance of their own; nor are we concerned, for their own sake, how they may be disposed of. But at the time of their passage we did regard them as important, because we considered them in the light of a compromise, and as partaking in some sort of the sacredness of a treaty. The manner in which the first essay was made to arrest them we deemed it still more important to resist, because we viewed it as the germ of individual supremacy over the General Conference, and one which the whole character of its incipient indications compelled us to believe would eventually grow to this, if not promptly and effectually put down at its very first appearance. Of this all ecclesiastical history was our warning.

"It remains for you, brethren, to determine whether those extraordinary proceedings shall receive your sanction, and be invested with all the force of binding precedents. For ourselves, whatever inconveniences it may bring upon us, we sincerely rejoice that *our* votes stand recorded against them. The responsibility is now taken from us, and rests with you; and we call upon you to look to it in the face of the church, and of the world. Remember the force of precedents. Remember the tenacious grasp with which power is held when once acquired. Its march is ever onward, and its tremendous tendency is to accumulation. You are to act not only for the present age, and with reference to those who are now in office, but for posterity. Look forward, then, we beseech you, to the influences with which your acts will descend upon them, and to the aspects with which they will be exhibited upon the page of our future history."

The original draft, which, having been the spontaneous and unbiased effusion of Mr. Emory's own mind, must be taken as the best index of his sentiments and feelings, concluded as follows, viz. :—

"Pardon us, brethren. We have expressed our minds to you. We have done it to justify to you, as your representatives in the

late General Conference, the course that we have pursued. We have done it to vindicate ourselves from those reflections which we have too much reason to believe have been cast upon us by some of our brethren, and perhaps even upon our motives and designs. And we have done it, not only to endeavour to maintain among *you*, but also among our brethren in general, that fair and honest reputation which we trusted we had hitherto sustained, which we certainly prized, and which we cannot be conscious that we have justly forfeited. We pray for the peace of Jerusalem. We will labour for her peace. We will suffer for her peace. And we repeat it, if there must be any division among us, which we do not believe, it shall not be on our part. We will abide by the decisions of the general body, and we will continue to cleave to them, as we have hitherto done, as the anchor of our hope, and the palladium of our safety. Let us walk by the same rule, and mind the same thing. And if any be otherwise minded, let us not cease to love as brethren, but let us pray that our heavenly Father may show even this unto them as the more excellent way."

It is worthy of remark, in this connection, that the conclusion of the address, as published, was copied into the Wesleyan Repository;—with what object it is not difficult to divine. And yet it was in the very next number of that periodical that the address of Philopisticus was published, from which we have already quoted extracts, declaring that he belonged to "a *third party* of *the people*," and that "the cause of church suffrage had not been confounded with the presiding elder question."

As the publication of the address "to the members of the Baltimore Annual Conference" terminated Mr. Emory's active participation in the presiding elder question, we might safely rest his vindication here. But, at the risk of wearying the patience of the reader, we will trace his sentiments one step further, even to within a year of the time when he came forward as the champion of the organization of the church. In a letter written in 1826 to his brother-in-law, Dr. Sellers, he says, "I should not be surprised at almost any reports respecting me from some quarters. They give me, however, very little concern. I am silent in my letters to you on the subjects you mention, because I have neither time nor inclination

to be otherwise. My sentiments have been unaltered for ten years past. I covet no situation in the gift of the church, nor has it any temptation to offer me for the sacrifice of a particle of justly independent sentiment. Yet I love the church, and seek its prosperity and permanent union. My face ever has been against all who seek to divide and to destroy, and I hope ever will be. These sentiments are in entire accordance with those which I have entertained."

To conclude the array of facts on this point, we give the testimony of Dr. H. D. Sellers himself, who, as the intimate friend and correspondent of Mr. Emory for many years, and as one of the committee appointed on the part of "reformers" to effect a reconciliation at the General Conference of 1828, may be regarded as conclusive authority on this subject. It is given in the following communication to the author:—

"Pittsburg, Dec. 21, 1839.

"My Dear Robert,—I reply now to so much of yours of the 10th as requests my impressions of your father's position with those who sought to introduce into the government of the church a lay delegation. Having been an advocate of that measure, and having had unreserved intercourse with your father during the time employed in the discussion of that subject, I am warranted in saying that he never was either covertly or openly affiliated with its advocates, nor pledged by any word or act, within my knowledge, to carry out their views.

"The assumption that he was of their party, and favoured their purposes, was based upon his course in the controversy respecting the presiding elder question, which had been agitated long before that of a lay delegation. From his advocacy of the election of presiding elders, some inferred his obligation to concur with them in the changes they proposed. Many advocates of a lay delegation urged likewise the election of presiding elders, and this class of reformers took great offence when they discovered that his views of change were limited to the latter object, and that upon its ceasing to be a matter of interest with him he stood opposed to any innovation. They then accused him of forsaking the principles of

reform, as they held them), and adduced, in proof, a sentence from his circular to the members of the Baltimore Conference, which alleges the great truth that the tendency of power is to accumulation, &c.,* which I believe is all they could gather from his words, or his acts, upon which to base their accusation. The advocates of a lay delegation, however, were not all favourable to the election of presiding elders. Some of us held very firmly to the opinion, that the power of the episcopacy was conservative against the body of preachers, and were disposed to believe that any accession of power to them would obstruct the introduction of a lay delegation. Those of us who held these latter sentiments did not take for granted that the friends of an elective presiding eldership were necessarily the friends of a lay delegation; nor held the advocates of the one bound to promote the other. In the progress of the discussions on these two subjects, I embraced these last expressed views, and never regarded your father as committed to the cause of lay delegation. I certainly never heard him, even in private conversation, advocate it."

The fact, then, can no longer be questioned, that Mr. Emory's desire for change was limited to the election of presiding elders. Nor was there any inconsistency in advocating this, while he opposed the admission of a lay delegation. The change proposed, by the election of presiding elders, affected no fundamental principle of the ecclesiastical polity, nor was it a greater alteration than had previously been made in it, by the transfer of the legislative power from district conferences to a General Conference, and from the General Conference, as originally constituted, to the General Conference in its present delegated form; nor would it have been any greater relinquishment of prerogative on the part of the bishops, than that which had already been made, in giving up the power which Mr. Wesley and Mr. Asbury at first possessed, of deciding all questions without putting them to vote, as also that which Mr. Wesley exercised in receiving, or suspending preachers, at his own discretion. But let the authors of the address to the Baltimore Conference speak for themselves:—

"We feel no hesitancy to acknowledge to you, that it has been

* See page 161.

our opinion that the presiding elders ought to be elected by the annual conferences, as the bishops are elected by the General Conference. We have believed with some of the bishops themselves, and with very many of our brethren, that this arrangement would afford aid and relief to the bishops; increase our mutual confidence; repel suspicions of unfair representations in the private councils; contribute to the durability of the episcopacy; make the presiding elders' office also more efficient and agreeable; and thus give additional strength to the various links of our chain of union. If in these impressions we have erred, we are prepared to submit to your better judgment. But how such a measure, or the modifying resolutions can be calculated, as has been represented, to destroy the itinerant general superintendency, and very much to injure itinerancy throughout, if not entirely to destroy it, we have not been able to perceive. We should be very sorry to think that the itinerancy rests on so slender a foundation,—that it is dependant on this fragment of the episcopal prerogatives,—on this modification of a fragment of individual power. We believe it to be a work of God, too firmly based to be thus easily brought to naught. The presiding eldership itself is an appendage of the itinerancy neither coeval with its origin, nor coextensive with its existence. The latter is going on in vigorous and successful operation where the former is not known. It took its rise in expedience, and may be modified, we conceive, on the same principle, without impairing in the least degree the admirable institution of itinerancy to which it has been appended;—an institution identified, both in our judgment and our affections, with our highest interests, and with the most vital interests of the whole church."

Such was the aspect of the presiding elder question. But to admit local preachers or laymen to seats in the legislative body, would have been to destroy that fundamental principle of the Methodist polity, whereby the power to make rules and regulations for the church is vested, with certain important limitations and restrictions, in the General Conference, composed exclusively of itinerant preachers. This is not the occasion to defend this feature of the economy; for the question before us is, not the expediency of lay delegation, but Mr. Emory's consistency in opposing

it, while he advocated the election of presiding elders. It may be proper to say, however, that any argument against this power of the itinerancy, drawn from the analogy of other ecclesiastical bodies or of civil governments, must fail of application. For while the government of the Methodist Episcopal Church is essentially different from them all, there is a unity and mutual dependance among all its parts, which render a partial view of them necessarily a false one. If her bishops and clergy possess powers unknown in other churches, it must be remembered that they are also subject to unusual control, none being eligible to the sacred office without the consent of the laity, and all being subject to a dependance,—the bishops upon the General Conference, and the preachers upon the people,—which precludes the probability of any unwarrantable exercise of authority.

CHAPTER X.

MR. EMORY'S DEFENCE OF THE CHURCH AND OF ITS FOUNDERS.

We are now prepared to enter, understandingly, on the narrative of Mr. Emory's labours in defence of the organization of the church.

It has been seen, that he never thought it proper to publish any thing on the presiding elder question, unless the circular to the preachers of his conference, which was intended only for them, is to be regarded as an exception. In like manner, the pressing engagements of the book agency, and his own indisposition to controversy, for a long time prevented him from entering into the disputes about lay delegation. But when some of the advocates of that measure, not content with assailing important institutions of the church, and traducing the characters of its living supporters, had the temerity to go further, and denounce the form of government itself, as not only a system of tyranny, but one which had been palmed upon the people, by the fraud of those to whom Mr. Wesley had committed the solemn charge of its organization—the outrage was so flagrant, that further silence would have been treachery to the

church, and ingratitude to its founders. The war-whoop, in this unmanly attack upon the dead, was raised by Alexander M'Caine, in "The History and Mystery of Methodist Episcopacy." This work made its appearance some time in the spring or summer of 1827, and for a while, by the boldness of its assertions and the effrontery of its calumnies, produced an effect upon those who had no better source of information. At the instance of some who had taken the deepest interest in the existing contest, Mr. Emory undertook to expose the falsity of its statements and the fallacy of its arguments. His previous discipline as a logician, and his intimate acquaintance with the constitutional history of the church, peculiarly qualified him for the task. But then his time was engrossed in the laborious duties of the book agency, in which he was then assisting. Notwithstanding this obstacle, and the necessary delay in procuring documents and information from a distance, Mr. Emory, with his usual energy, set about the work; and, after being occupied on it not more, it is believed, than three months, and that in the midst of his other engagements, produced his "Defence of our Fathers, and of the Original Organization of the Methodist Episcopal Church." This essay, although occasioned by the publication of the "History and Mystery," took a more comprehensive view of the subject than a mere reply to that production would have demanded. The Methodist Episcopal Church occupied a peculiar position,—on the one hand assailed by high churchmen, as presenting a spurious episcopacy, because it did not recognise bishops as a third order, distinct from and superior to presbyters, and deriving their title through an uninterrupted succession from the apostles; on the other, by "reformers," as having surreptitiously imposed an episcopacy on the people, contrary to the wishes of Mr. Wesley. It was against the charges of the latter that the "Defence" was principally prepared, while the arguments of the former were noticed only by the way, a fuller answer being reserved for a work which he subsequently undertook. Hence the essay was entitled, "A Defence, &c., against the Rev. A. M'Caine, *and others*."

The author begins with showing that, according to ecclesiastical writers of the greatest celebrity, an episcopal form of government

is perfectly consistent with the admission, that bishops and presbyters were primarily and inherently of the same order:—that even the highest officer of the Protestant Episcopal Church in this country, Bishop White, at the very time of the formation of our church, and under a less pressing emergency, had recommended a temporary organization of his own church, without waiting for the episcopal succession:—that Mr. Wesley favoured the episcopal form of government, although he rejected the high church pretensions:—and that *ordination* is not limited to episcopal ordination in the high church sense. Having thus cleared his way, he proceeds with these principal propositions:—That the independent organization of our church was not the result of a spirit of schism, but of "an exigence of necessity." He here points out by the way, how unreasonable it is, that Protestant Episcopalians should reproach us for *continuing* independent, when they themselves rejected Dr. Coke's proposal for a reunion, which is certainly a satisfactory *argumentum ad hominem* against them, however unauthorized the proposition, and however unpopular the measure among the Methodists. He next shows, that in this exigence Mr. Wesley ordained Dr. Coke a bishop in fact, although the terms "ordination" and "bishop" may not have been used on the occasion:—that Dr. Coke's letter to Bishop White, proposing a union of the Protestant Episcopal and Methodist Episcopal Churches, however improper and unauthorized in itself, did not imply any doubt of the validity of his own episcopal ordination. Here he remarks incidentally, that the assertion of Dr. Wyatt, an assailant of Methodist episcopacy, on the high church side, that "it has been the faith of the *universal church, without exception*, until the period of the Reformation, that to the order of bishops alone belongs the power of ordaining ministers," is contradicted by the testimony of the ablest divines. He next proceeds to show, that Mr. Wesley's having abridged and recommended to the American societies the prayer book of 1784, in which is contained a form for "the ordination of superintendents," is evidence that he designed that superintendents should be ordained; and, as this form corresponds with the Church of England form for ordaining *bishops*, it is evidence that he intended it to be an analagous office, though under a

different name, and without admitting the notion of apostolical succession:—that the prayer book, printed in London for the American Methodists, in 1786, and containing the Minutes of the American conferences, must, if it was not already known, have communicated to Mr. Wesley the fact of the episcopal organization of the church, which there is no evidence that he ever disapproved. Mr. Emory next vindicates Bishop Asbury from the imputation of having fraudulently assumed the episcopal office, contrary to Mr. Wesley's wishes, it being manifest that, although the latter censured him for taking *the title* "bishop," he never objected to his exercising the *office*. He then cites the testimony of several British Methodist writers, to show that they held the same opinion respecting Mr. Wesley's intentions, as to our form of government, that our fathers did. After which he proves, that the leaving of Dr. Coke's name off the British Minutes for one year had no connection with his assuming the title of bishop, or the manner in which he discharged the duties of the office. Proceeding with the defence of the organization of the church, he shows, that the Methodist episcopacy, if preserved on its original basis, as it ever should be, has as little independent power as the episcopacy of any other episcopal church whatever, and much less than Mr. Wesley possessed:—that the terms "superintendent" and "bishop," the latter of which was substituted for the former by Dr. Coke and Mr. Asbury, with the approbation of the conference, both have the same radical meaning, and may with propriety be applied to the same office:—that independently of the recommendation of Mr. Wesley, the episcopal organization of the church was valid, and was approved by the societies at the time:—that "the leaving of Mr. Wesley's name off the Minutes," as it has been called, was not from any want of personal respect for him, but a prudential measure. After exposing Mr. M'Caine's egregious carelessness in his arithmetical calculations, and repelling, by documentary proof, the base imputation, that a false date had been forged for the bishop's "Address to General Washington," he sets forth the "History and Mystery of Mr. M'Caine's inconsistency," seeing that he was willing that this episcopacy, spurious and disgraceful as he had represented it, should be continued, provided he could carry his

favourite measure of a lay delegation; and seeing also, that, while engaged in exposing the alleged enormities of this episcopacy, he had been endeavouring to persuade episcopal men, that the introduction of a lay delegation would strengthen their hands. The whole is concluded by a touching appeal to the Union Society of Baltimore, (whom Mr. M'Caine had represented as sanctioning his book,) in behalf of the calumniated Asbury, whose memory they, as among the chosen guardians of his mortal remains, were peculiarly bound to protect.

As the essay itself has become a standard work in the church, and a part of the Preachers' Course of Study, it will not be necessary to present more than this brief outline of its contents. Notwithstanding the haste with which it was prepared, it is distinguished for the author's usual perspicuity of language and cogency of argument. Had more time been allowed, however, the arrangement might perhaps have been improved. At a subsequent period, indeed, Mr. Emory seems to have intended to remodel the whole, and incorporate it, with less of a controversial cast, in his tract on "The Episcopal Controversy reviewed." This is confirmed by a communication from him to the editors of the Christian Advocate, June 13, 1828. After correcting an erroneous date in the "Defence," &c., he continues, "On a point of this sort I might also, perhaps, claim some indulgence, from the fact that, while the work was going through the press, I was confined to my chamber by serious indisposition; and though the proof sheets were sent to me from the office, I was unable to compare them with the manuscript. As it is possible, if life and health permit, that I may, at some future period, have occasion to enlarge this work, and perhaps to put it in a more perfect and permanent form, I avail myself of this opportunity to invite the candid criticisms of either friends or opponents. I fear no light which can be shed upon the subject, and intend to avail myself of all that I can collect, from whatever quarter it may come." His opponents were not likely to express very favourable opinions of the work; but they paid it a more gratifying tribute, in the mortification which many of them exhibited, on account of their previous commendation of the slanderous production to which it was a reply. From the friends of the

church, however, in every quarter, there was but one expression of grateful approbation. At the Baltimore Conference, in 1828, it was *resolved*, "That the thanks of this conference be respectfully tendered to the Rev. Dr. Emory, for his very able Defence of our Fathers." In the "Narrative and Defence," published about the same time in Baltimore, it was styled "a masterly refutation of all the allegations in the 'History and Mystery.'" A writer in the Christian Guardian, the official paper of the Canada Conference, a year or two afterward, thus expresses the same sentiment at greater length: "In the 'Defence,' the numerous misstatements of this 'accuser of the brethren' are completely refuted; every objection he has urged is triumphantly answered; and for perspicuity and chasteness of style, clearness of arrangement, acuteness of argument, gentleness and sweetness of spirit, throughout the whole of the 'Defence of our Fathers,' I do not think that Mr. Emory is excelled by Mr. Wesley himself."

Better than a year after the publication of the "Defence of our Fathers," Mr. M'Caine issued his answer, in an essay entitled, "A Defence of the Truth, as set forth in the 'History and Mystery of Methodist Episcopacy.'" To this production, replete with repetitions, garbled quotations, misstatements, false reasoning, and low personalities, Mr. Emory replied, in several numbers of the Methodist Magazine and Quarterly Review for 1830, of which he was then editor. The personal abuse in which Mr. M'Caine indulged may, in accordance with the well-known principle, that men hate most those whom they have injured most, be sufficiently explained by the fact, that after Mr. Emory had been so unfortunate as to be placed in charge over Mr. M'Caine, his senior in years, while they were colleagues in Philadelphia, the latter lost no opportunity of displaying his envy and chagrin. Of such effusions of spleen, however, Mr. Emory took no further notice than to correct the statement of facts, so far as they had been perverted. How different the spirit in which he himself wrote, may be gathered from the following extracts:—

"Of all the distempers with which poor mortals are afflicted, in the great infirmary of this world, an intemperate spirit of party seems to be not the most infrequent, or the least contagious, or

inveterate. Indeed, when it has once attained a certain height, it defies the healing art, and mocks the bands both of reason and religion; which are severed before it as a thread at touch of fire. A perverted imagination feeds the disorder, and deludes the angry disputant with her hideous phantoms; and on these he spends his rage, as if they were real substantial foes. Such seem to us to be the circumstances in which the violence and injustice of assailants compel us to defend ourselves in the present controversy; in which happy is he who is chiefly concerned to reform himself, and to subdue his own passions;—and thrice happy he who comes off superior. For, in any controversy, but especially in church controversies, 'better is he that ruleth his own spirit, than he that taketh a city.'

"Mr. M'Caine offers us this vantage ground, and we shall endeavour to occupy it. To do otherwise, would be following an example which could not fail to disparage both us and our cause. Had we no other warning, we should be inexcusable not to profit by that which Mr. M'Caine's own works afford. When fiery zeal so far inflames a controvertist, that blows and contumely are resorted to, there is no need of an interpreter to show that the unhappy disputant is falling short of arguments or temper, if not of both."

"Were Mr. M'Caine himself without sin, he might have the better title, though probably less disposition, to cast his stones so freely at others. Yet we are persuaded that no sensible or good man, who has read his publications, would not choose rather to be the subject of them than to be their author."*

Again, at the close of the first article,—

"We will now take our leave of Mr. M'Caine, for the present, with the expression of our amazement, that at his time of life, and in his profession, he should think it the best use that he can make of his talents to employ them as he does. Or that he can find no more inviting field which might afford them ample scope, and with a better prospect of comfort to himself, and of benefit to the world. Among those who, without exact regard to unity of sentiments, have been classed under the general name of 'reformers,' there

* Methodist Magazine and Quarterly Review, vol. i, pp. 69, 70.

are, we doubt not, persons who entertain a becoming sense both of respect for themselves, and for Christian society. Some we know; and it has been exceedingly afflicting to us to mark the progress of the painful circumstances by which they have been separated from us. We hope some good redeeming spirit may yet arise, with wisdom and grace adequate to the task of healing a disruption both so unnatural in itself, and, in frequent instances, we must believe, regretted at heart by them, as well as by us. From persons of this class, neither the expression of their opinions, nor the freest use of their logical or critical acumen would give us any offence. It would be greatly our preference, indeed, to be excused from controversy even with these. Yet, if pressed to it, in defence of our institutions, we should not shrink from endeavouring, to the best of our humble ability, to answer their arguments, or to remove their objections: and if not successful, we could agree to differ. But it is impossible, we think, that either they or the public can be blind to the distinction between the splenetic effusions of unhappy tempers, or of personal vindictiveness, and that virtuous and chastened, as well as honest, bluntness, which is properly ordered and governed by Christian grace. They cannot approve the degrading of a controversy on church government into the acrimony of individual quarrels; nor of introducing into it both the bitterness of personal animosity, and such scurrility of disputation, as may serve indeed to render conciliation impracticable, and to exasperate ecclesiastical differences into implacable hostility, but must at the same time as inevitably cover with disgrace and defeat the individuals of the party that shall pursue such a course. An overloaded piece is sure to recoil, and often does more damage to him that uses it, than to those against whom it is directed.

"To us, indeed, it seems a poor compliment even to partisans, to treat them as if they possessed a cannibal appetite, which nothing can satiate short of the scandalling both the living and the dead; and such a spectacle among professing Christians, and much more among professing Christian ministers, cannot but be loathingly revolting to any enlightened and virtuous community, before whose face the repast may be spread. There are, on the contrary, persons, doubtless, whom such feasts not only gratify, but delight: and

they will find purveyors. But for our own part, and on that of our friends, it is to us a most desirable triumph to be enabled to pursue a course which, like the path of the just, shall shine 'more and more;' and only the brighter if set off by a contrast. In this path we shall secure the approbation of all whose approval should be wished. And, what is best of all, and in any event, we shall be sure of the approbation of our own consciences, and of our GOD."*

And again, on concluding the subject,—

"In regard of our personal feelings in this controversy, we shall add no parade of professions. For our friends they are unnecessary, and on our enemies they would be wasted. We rejoice, however, to know, that both our spirit and our motives are before Him who judgeth righteously, as are those also of our opponents, and, equally on either part, that day will reveal them when questions which now agitate the passions of men 'shall sink into absolute insignificance, and be as if they had never been.' That no expressions may have escaped us, which, on a calm review, we might wish modified or changed, we will not affirm. But that our desire and aim have been so to rule our own spirit, as to shun the hateful extreme of individual malignity on one hand, and a dereliction of duty on the other, our record is on high. To preserve with unbroken uniformity, throughout all the seducing turns of controversy, that self-possession and heavenliness of spirit which indicate a constant plenitude of the wisdom that cometh down from above, is indeed a rare and exalted attainment. Wherein we have failed of it, as doubtless in too many instances we have, may the good Lord, in infinite mercy, pardon us."†

Mr. M'Caine's attempts at reasoning received and needed no other answer than a recapitulation of the arguments adduced in the "Defence of our Fathers," accompanied by additional evidence of the facts upon which they were founded. Mr. Emory's "Reply" was greeted with the same admiration which had been bestowed on his "Defence." The following editorial notice was taken of it in "The Itinerant:" "Both in the 'Defence of our Fathers,' and in the 'Reply,' Mr. Emory has certainly done great justice to himself and

* Methodist Magazine and Quarterly Review, vol. i, pp. 96, 97. † Ib., p. 339.

to the cause he has advocated. Our fathers have been vindicated. The foul breath of calumny, which was breathed upon their tombstones, has been wiped away; and the halo of glory, which surrounded them on their death-beds, has shone brighter and brighter from the investigation. Truth in the doctor's hands has stood out in a strong and convincing light; chicanery and misrepresentation have been stripped of their flimsy dress, and their real deformity exposed to the broad gaze of the world. The object of the author of the 'Reply' seems to have been *truth*, and truth *only*. If a foe is to be conquered, it must be by no other weapon than this. And if we mistake not, it is this very circumstance which gives him, in the estimation of his readers, such an undisputed triumph over his opponent. The truth of every section is placed in so obvious a light, and this done with so much candour and good feeling, and withal, in language so chaste and perspicuous, that you cannot rise from the perusal of the article without the conviction, this *must* be so—it cannot be otherwise—truth is incontrovertible. Another trait in this reply is,—and it is one that we hope may be imitated by all our correspondents,—the truly Christian spirit in which it is written. Though provoked to it, low allusions to private life form no part of the 'Reply.' Throughout the contest, the dignity of the divine and the spirit of the Christian have been preserved. Hooker-like, he has, in practice at least, said to his opponent, 'To your railings, I say nothing; to your arguments, what follows.'"

With Mr. Emory's reply the controversy ceased between these two writers. The party which Mr. M'Caine had attempted to promote became ashamed of their champion; and he himself, shortly after, retired from public view, to repent, we would fain hope, of the wrong he had done to the living and to the dead, to individuals and to the church.

CHAPTER XI.

MR. EMORY'S DEFENCE OF THE CHURCH AND OF ITS FOUNDERS—CONTINUED.

In the spring succeeding the publication of the "Defence of our Fathers," the General Conference of 1828 convened. Here Mr. Emory acted an important part, the notice of which, however, has been postponed, in order not to violate the unity of the preceding narrative. Before the meeting of the General Conference, some of the advocates for "reform" had gone to such excess in their denunciations of the institutions of the church and of their supporters, that it became necessary to enforce against them the rules of Discipline. Some were expelled and others withdrew. To allay, if possible, the growing excitement, strong petitions and memorials were sent up to this General Conference, soliciting its interposition. Never was there a period in the history of American Methodism which required such prudence in counsel, such firmness in action. On the one hand was the vast body of the ministry and membership strongly attached to the existing institutions, an alteration of which, under such circumstances, would be the grossest violation of that principle of "rights" by which it was claimed; and on the other was a large body of memorialists, comprising some whose previous character and services had endeared them to the church, who indicated but too plainly that resistance to their demands would cause their secession, while compliance might regain those who had already been separated. At the head of the committee, which was appointed to consider this important subject, Mr. Emory was placed, who presented, as the result of their deliberations, the following report:—

"The committee to whom were referred certain petitions and memorials, for and against a direct lay and local representation in the General Conference, submit the following report:—

"Of those which propose this revolution in our economy, that which has been received from a convention of certain local preachers and lay members, held in the city of Baltimore in November last, is presumed to imbody the general views of those who desire

this change, and the chief arguments on which they rely. In framing a reply, in the midst of the various and pressing business of a General Conference, it cannot be reasonably expected that we should enter into minute details. Our remarks, of necessity, must be confined to a few leading topics, in a condensed, yet, we trust, an intelligible form.

"As to the claim of *right* to the representation contended for, if it be a right which the claimants are entitled to *demand*, it must be either a natural or an acquired right. If a natural right, then, being founded in nature, it must be common to men, as men. The foundation of rights in ecclesiastical bodies, in our opinion, rests on a different basis. If it be alleged to be an acquired right, then it must have been acquired either in consequence of becoming Christians or of becoming Methodists. If the former, it devolves on the claimants to prove that this right is conferred by the Holy Scriptures, and that they impose on us the corresponding obligation to grant the claim. That it is not 'forbidden' in the New Testament is not sufficient; for neither is the contrary 'forbidden.' Or if the latter be alleged, namely, that it has been acquired in consequence of becoming Methodists, then it must have been either by some conventional compact, or by some obligatory principle in the economy of Methodism, to which, as then organized, the claimants voluntarily attached themselves. Neither of these, we believe, either has been or can be shown. And until one at least of these be shown, the claim of *right*, as such, cannot, we think, have been sustained.

"But do the memorialists mean to say that they are entitled to their claim, as a matter of right, against the judgment and the voice of a confessedly very large majority of their brethren, both of the ministry, travelling and local, and also of the lay members? or that in these circumstances, on any ground, the claim ought to be admitted? We could not have believed them capable of so strange a position, had they not declared the opinion as prevailing among themselves, 'that the extension of the principle of representation to the members and the local preachers of the church, by the General Conference, in compliance with a petition of this kind, *at this conjuncture of time*, would do more toward conciliating good

feeling, restoring lost confidence among brethren, and confirming wavering minds, on all sides, than any other measure which can be adopted.'

"Now *we* 'speak advisedly' when we say, that, in our judgment, such a measure, 'at this conjuncture of time,' would have a precisely contrary effect. The ministers assembled in General Conference, coming so recently from all parts of the great field of our missionary labours, and having had, throughout its whole extent, free and constant intercourse both with travelling and local preachers, and also with our lay members, are, certainly, at least as well prepared as the memorialists could have been to form a correct judgment on this point; and their calm and deliberate judgment is clearly and unhesitatingly as above stated. This we believe, too, to be the true state of the question, after it has been so zealously discussed, on the side of the memorialists, for now nearly eight years; during almost the whole of which time, until very recently, the discussion has been conducted almost exclusively by their own writers.

"We are aware that it has been assumed, by some at least of those writers, that this repugnance to the change proposed, on the part of so great a proportion both of our local preachers and lay members, to say nothing of the itinerant preachers, is the result of ignorance or want of intellect. This we conceive to be at least not a very modest assumption. Our opinion, on the contrary, is, while we freely admit that there are men of respectable information and intelligence who desire the change, that there are, nevertheless, very many more, of at least equally respectable information and intelligence, who are opposed to it, whether on the ground of right, of consistent practicability, or of utility.

"With regard to our local brethren particularly, it is our decided judgment that the privileges and advantages in which they have participated, in this country, have much rather exceeded than fallen short of what was contemplated in their institution, in the original economy of Methodism, as founded by the venerable Wesley, either in Europe or in America. We cannot but regret to perceive, that the addition of privilege to privilege seems only to have had the effect of exciting some of our brethren to claim still more and more;

and now to begin to demand them as matters of positive and inherent right. We are happy to be able to say 'some' only of our local brethren; for of the great body, even of themselves, we believe better things, though we thus speak. If, indeed, our members generally are tired of our missionary and itinerant system, and wish a change, then we could not be surprised if they should desire to introduce into our councils local men, whose views, and feelings, and interests, in the very nature and necessity of things, could not fail to be more local than those of itinerant men. And if to so powerful a local influence should be added, as would be added, the tendencies and temptations to locality which, in despite of all our better convictions, too often exist among ourselves, from domestic and personal considerations of a pressing character, we are free to confess our fears of the dangers to our itinerant economy which, in our opinion, could not fail, in time, to be the result. Now the preservation of the great itinerant system, unimpaired, in all its vital energies, we do conscientiously believe to be essential to the accomplishment of the grand original design of the economy of Methodism, to spread Scriptural holiness over these and other lands.

"The memorialists, we know, disavow any intention or desire to impair those energies, or to injure this system. Be it so. They can, however, only speak for themselves. They know not what may be the views of those who may come after them. And, in any event, our argument is, that the change proposed would, in its very nature, and from the inevitable connections of causes and effects, tend, gradually perhaps, yet not the less uncontrollably, to the results which we have mentioned.

"We know also that it has been insinuated that we adhere to the continuance of our present polity from motives of personal interest. For protection against such unkindness and injustice we rest on the good sense and candour of the community. It cannot but be well known that our present economy bears with a peculiar severity upon the personal and domestic comforts of the itinerant ministry. And even an enemy could scarcely fail to admit that, were we really ambitious of worldly interest, and of personal ease, and domestic comfort, we might have the discernment to perceive

that the surest way to effect these objects would be to effect the changes proposed, and thus to prepare the way for the enjoyment of similar advantages, in these respects, to those now enjoyed by the settled ministry of other churches. And, indeed, were such a change effected, and should we even still continue itinerant, considering that, from the necessity of things, our wealthy and liberal friends would most generally be selected as delegates, we do not doubt that the change proposed might probably tend to increase our temporal comforts. We think this the more probable, because, if such a direct representation of the laity were admitted, their constituents might ultimately become obliged, by some positive provisions, fully to make up and pay whatever allowances might be made to the ministry; which allowances, in this event, might also more properly acquire the nature of a civil obligation. At present our economy knows no such thing. The great Head of the church himself has imposed on us the duty of preaching the gospel, of administering its ordinances, and of maintaining its moral discipline among those over whom the Holy Ghost, in these respects, has made us overseers. Of these also, namely, of gospel doctrines, ordinances, and moral discipline, we do believe that the divinely instituted ministry are the divinely authorized expounders; and that the duty of maintaining them in their purity, and of not permitting our ministrations, in these respects, to be authoritatively controlled by others, does rest upon us with the force of a moral obligation, in the due discharge of which our consciences are involved. It is on this ground that we resist the temptations of temporal advantage which the proposed changes hold out to us.

"On this point we beg, however, that no one may either misunderstand or misrepresent us. We neither claim nor seek to be 'lords over God's heritage.' In the sense of this passage, there is but one Lord and one Lawgiver. We arrogate no authority to enact any laws of our own, either of moral or of civil force. Our commission is to preach the gospel, and to enforce the moral discipline, established by the one Lawgiver, by those spiritual powers vested in us, as subordinate pastors, who watch over souls as they that must give account to the chief Shepherd. We claim no

strictly legislative powers, although we grant that the terms 'legislature' and 'legislative' have been sometimes used even among ourselves. In a proper sense, however, they are not strictly applicable to our General Conference. A mistake on this point has probably been the source of much erroneous reasoning, and of some consequent dissatisfaction. Did we claim any authority to enact laws to affect either life or limb, to touch the persons or to tax the property of our members, they ought, unquestionably, to be directly represented among us. But they know we do not. We certainly, then, exercise no civil legislation. As to the moral code, we are subject, equally with themselves, to one only Lord. We have no power to add to, to take from, to alter, or to modify a single item of his statutes. Whether laymen or ministers be the authorized expounders and administrators of those laws, we can confidently rely on the good Christian sense of the great body of our brethren to judge. These well know, also, that whatever expositions of them we apply to others, the same are applied equally to ourselves, and, in some instances, with peculiar strictness.

"No man is obliged to receive *our doctrines* merely because *we* believe and teach them, nor unless they have his own cordial assent. Neither is any man obliged to submit himself to what *we* believe to be the *moral discipline* of the gospel, and our duty to enforce, unless he believes it to be so also. In this view, at least, it cannot require any great share of either intelligence or candour to perceive some difference between our spiritual and pastoral oversight and the absolute sway of the ancient 'Druids,' and of the despots of 'Babylon and Egypt,' and of 'India and Tartary.' The subjects of their lawless power became so not by choice, but by birth. Neither had they the means, whatever might have been their desire, of escaping its grasp. Even in more modern days, and under governments comparatively free, the right of expatriation, without the consent of the government, has been denied. We do not subscribe to this doctrine, if applied to either church or state. The right of ecclesiastical expatriation, from any one branch of the Christian church to any other which may be preferred, for grave causes, we have never denied. Nor can we keep, nor are we de-

sirous to keep, any man subject to our authority one moment longer than it is his own pleasure. We advert to this topic with great reluctance, but the memorialists compel us. If they will cease to compare us to despots, to whom we bear no analogy, we shall cease to exhibit the obvious distinction. Till then it is our duty to repel the imputation, so obstructive of our ministry. Expatriation, either civil or ecclesiastical, if we may continue this application of the term, may be painful, and attended with sacrifices. But we should certainly think it preferable to perpetual internal war. If our brethren can live in peace with us, in Christian bonds, we shall sincerely rejoice, and be cordially happy in their society and fellowship. But we entreat them not to keep us embroiled in perpetual strife. Our united energies are needed for higher and nobler purposes.

"We have been repeatedly told, in effect, that the doctrines, the moral discipline, and the peculiar Christian privileges of class meetings, love feasts, &c., in the Methodist Episcopal Church, are approved and esteemed, by the various memorialists themselves, above those of any other branch of the Christian church. Does it not then clearly follow, by their own admission, that, with all the faults of our government, this state of things has been preserved and maintained under the peculiar administrations of our itinerant system? And who will undertake to say that, under a gracious Providence, which has thus led us on, this has not, in a great measure at least, been the result of the distinctness of our polity from that of most other churches? And who will undertake to say that, were the changes proposed adopted, we should not gradually, though at first perhaps almost imperceptibly, begin to go the way of others? We speak to Methodists. They will judge what we say. The moral results of our past and present polity have been tried. Its fruits are before us, and confessed by the world. The experiment proposed, in connection with an essentially itinerant system, is untried. Its results, at best, must be problematical; and, in our opinion, there is no prospect of gain that can justify the hazard.

"With regard to our local brethren particularly, they have themselves explicitly said, that they 'ask for no distinct representation

of the local preachers.' So far as this question is concerned, therefore, by their own consent, they can only be regarded as amalgamated with the laity: and our lay brethren, we apprehend, would not readily consent to its being considered in any other light.

"Were we disposed to retort the insinuation of sinister personal motives, how easy would it be for us to suggest that some of our local brethren who have deserted the itinerant field, (perhaps from its toils and privations,) and others who have never been pleased to leave *domestic* comforts and temporal pursuits to encounter its labours and sacrifices, may be so zealous in accomplishing the proposed change in order to cut up, or to bring down, the itinerant system to a nearer approximation to their temporal convenience. So that, in time, they might come, without the sacrifices at present necessary, to participate both in the pastoral charge, and, alas! in the envied pittance of those who now devote themselves wholly to the work, and are absolutely dependant for daily subsistence on the mere voluntary contributions of those whom they serve: (a check on their power indeed!) Such an imputation would be quite as kind and as true as many of those which are so liberally heaped on us. This course of argumentation, however, we deem unworthy of Christian brethren, and shall leave it for those who think their cause requires it. The man who can believe, or who can endeavour to persuade others, that we adhere to our present itinerant system for the sake of personal convenience, ease, or interest, or with the view of benefiting our posterity more than the posterity of our brethren, may be pitied, but he places himself beyond the reach either of reasoning or of rebuke.

"The memorialists were sensible that 'a plan' of their proposed changes had been urgently called for, and seem to have been well aware that rational and conscientious men could not feel free to enter upon so great a revolution, in a system of such extent and of such connections, without a plan, clearly and frankly developed, and bearing the marks of having been carefully and judiciously devised. The memorialists indeed say, that, 'independently of other considerations,' they were 'disposed to avoid the attempt to form a plan, out of deference to the General Conference.' It would have been more satisfactory to us to have known what those 'other

considerations' were. From some other circumstances, we cannot but apprehend that they probably had more influence in keeping back the expose of 'a plan' than the one mentioned here, of—'deference to the General Conference.' On our part, we frankly confess ourselves incompetent to form any satisfactory plan, on any principles which we believe to be equal and efficient, and consistent with the energies and greatest usefulness of our extended missionary system. We think it, therefore, unreasonable, at least, to ask of *us* to contrive a 'plan.'

"So far as we can judge from any experiment that has been made, in Europe or in America, we cannot perceive any great advantages which could be promised to the church from the proposed change. Nor has the late convention in Baltimore afforded to our understanding any additional argument for its efficient practicability. Agreeably to the journal of that convention, one hundred persons were appointed to attend it, of whom fifty-seven only did attend, namely, from the state of New-York, one; North Carolina, two; Ohio, four; District of Columbia, four; Pennsylvania, seven; Virginia, ten; and Maryland, twenty-nine. Now that convention had been urgently called, by repeated public advertisements, and was expected to be held but a few days, to discuss subjects represented as of great importance and deep interest. Liberal invitations were given, and comfortable and free accommodations pledged. Yet, notwithstanding the novelty of the assembly, the pleasantness of the season, and other inviting circumstances, a very few more than one half of the whole number appointed attended. And had it required two-thirds of that number to constitute a quorum, as in our General Conference, after all their labour and expense, no business could have been done, for there would have been no quorum. Of the number that did attend, too, it will be perceived that a majority of the whole were from the state of Maryland, within which the convention was held; and, including the neighbouring District of Columbia, a decisive majority. This exhibits a practical proof that, were a lay delegation even admitted, the consequence would be, that the extremities of our church would not be, in fact, represented at all, but would be subjected to the overwhelming control of those within the vicinity of the seat of the conference; a state

of things which, we believe, is not desirable. This may serve also, perhaps, to account, in some measure, for the great zeal which some of our brethren have exhibited in this cause, particularly in the state of Maryland and the adjoining district, and in the city of Baltimore, where the General Conference has usually been held. Were it established that the General Conference should always be held in St. Louis or New-Orleans, or any other remote part, we cannot but think that the zeal of some, in that case, would probably be very much abated. Even they would scarcely be willing to travel so great a distance, at so much expense and loss of time, to remain three or four weeks at a General Conference.

"In another document, issued by the convention above alluded to, they say, 'We have been labouring with great attention and perseverance to put the public in possession of our views as fast as we can.' They have also had in circulation for many years a monthly periodical publication, for the express purpose of diffusing their views and advocating their cause, besides the institution of what have been called Union Societies, and of late a convention. Yet, after all these exertions, the great body of our ministers, both travelling and local, as well as of our members, perhaps not much if any short of one hundred to one, still oppose their wishes. This, as before said, has been assumed to be from ignorance or want of intellect, or from some worse principle. But we believe it to be the result of a firm and deliberate attachment to our existing institutions and economy—an attachment which we have the happiness of believing to be increased, rather than diminished, in proportion to the development of the *details* of any *plans* which the memorialists have yet seen fit to exhibit. We put it, then, to the good sense, to the Christian candour, and to the calmer and better feelings of our brethren, whether it be not time to cease to agitate and disturb the church with this controversy?—at least, if it must be continued, whether it be not time to divest it of that acrimony and virulence which, in too many instances, we fear, has furnished fit matter for the scoff of the infidel and the reproach of common enemies? If this state of things be continued, how can it be said, 'See how *these* Christians love one another?' It grieves us to think of it. We weep between the porch and the altar; and our cry is,

'Spare, O Lord! spare thy people, and give not thine heritage to *this* reproach.'

"We know that we have been charged with wishing to suppress free inquiry, and with denying to our ministers and members the liberty of speech and of the press. Our feelings, under such reiterated and widely circulated charges, would tempt us to repel them with strong expressions. If reviled, however, we are resolved not to revile again. But the charge we wholly disavow. Our ministers and members, of every class, are entitled to the full liberty of speech and of the press, equally with any other citizens of the United States, subject solely to the restrictions and responsibilities imposed by the laws of the land, by the obligations of Christianity, and by the existing regulations under which we are voluntarily associated, as Methodists and as Methodist ministers. The rule in our Discipline, 'sec. vii, p. 91,' [new edition, p. 88,] of which some of the memorialists complain, never was intended (and we are not aware that it has at any time been officially so construed) to suppress such freedom of inquiry, or to deny such liberty of speech and of the press; provided such inquiry be conducted, and such liberty be used, in a manner consistent with the above-mentioned obligations. The design of the rule was to guard the peace and union of the church against any mischievous false brethren, who might be disposed to avail themselves of their place in the bosom of the church to *endeavour to sow dissensions*, by *inveighing* against our doctrines or discipline, in the sense of unchristian railing and violence. Any other construction of it we have never sanctioned, nor will we. In this view of this rule, we cannot consent to its abolition. On the contrary, we regard it as a Christian and useful rule, and particularly necessary, at the present time, for the well-being of the church. It is aimed against *licentiousness*, and not against liberty. In the state, as well as in the church, it is found necessary to subject both speech and the press to certain legal responsibilities, which undoubtedly operate as restraints, and tend to guard against licentiousness, by exposing offenders to penalties corresponding to the extent of their *abuse* of liberty. And we confess ourselves among the number of those who, with statesmen and jurists, as well as divines, maintain that

even a despotic government is preferable to a state of unbridled anarchy.

"By insinuations of the above description, and by others of an analogous character, attempts have been made to excite against us the jealousy and suspicion of statesmen and politicians, and of the constituted authorities of the civil government. This low stratagem we have always regarded as peculiarly deserving the rebuke of every generous mind, even among our opponents: and we cannot believe otherwise than that it had its origin either in some distempered mind or some perverted heart. The memorialists wish the government of the church to be assimilated to that of the state. We think, on the other hand, that as there neither is nor ought to be any connection between church and state, so neither is there any obligation or necessity to conform the government of the one to that of the other: that both their origin and their objects differ; and that to aim at conforming them to each other would be more likely, in the course of human events, to terminate in their amalgamation, than the course of denying such analogy, and maintaining the two jurisdictions on their peculiarly distinctive bases, under regulations adapted to the objects for which they were severally designed. In the instances of civil and religious despotism alluded to by the memorialists, as recorded in history, the powers of church and state were combined, and no means were left to the people of appealing or of escaping from the one or from the other. The first step toward producing such a state of things would be to bring ministers of religion and officers of state into a nearer alliance with each other, and thus gradually to effect an assimilation of views, and feelings, and interests. The way being thus prepared, politicians and statesmen might be introduced into our ecclesiastical councils, and, by a 'mutual' combination, aid each other in the accumulation of power and influence. We do not affirm that any of the memorialists seriously meditate such designs. But we do say, that, according to our understanding of the natural tendency of things, the change proposed is just such a one as would be most likely to be adopted by men of *policy* for the accomplishment of such an object; and that, in the present state of the world, nothing would be more impolitic than the continuance of our present

economy with any such ambitious schemes in view as some, we fear, and must say, have malevolently insinuated.

"With regard to what have been called 'Union Societies,' we consider the organization of these distinct bodies within the bosom of the church as the baneful source of the principal evils which of late have so painfully afflicted and distracted some portions of our charge. Such associations, within the pale of the church, have arrayed and combined all the workings of the spirit of party in their most pernicious and destructive forms. They have drawn a line of separation between those who compose them and their brethren, as organized and systematic adversaries. They have separated chief friends; they have severed the most sacred and endearing ties; and have caused and fomented discord and strife in circles before distinguished for peace and love. And under whatever plausible pretexts they may have been instituted, the church generally, we believe, has regarded them as calculated, if not designed, either to obstruct the due administration of discipline, by overawing the administration of it, or to prepare an organized secession, in case they should fail in modelling the church according to their wishes. With these associations numbers, we have no doubt, unwarily became connected at first, from various views, who now feel a difficulty in disentangling themselves. If, however, the real object of their original institution was to secure an identity of views in the communications to be presented to this General Conference, that object having been now accomplished, we affectionately and respectfully submit it to the peacefully disposed among our brethren who may yet compose them, whether there can yet be any remaining obligation to continue in them; and whether, in fact, they ought not now to be dissolved. In our opinion, considering what have been their past operation and effects, the general peace of the church can never be restored and settled on any firm and lasting basis till this shall be done.

"We might add much more, but the time fails us. We entreat our brethren to be at peace. It is our earnest and sincere desire. In order to it, on our part, we have advised, and do hereby advise and exhort all our brethren, and all our ecclesiastical officers, to cultivate on all occasions the meekness and gentleness of Christ;

and to exercise all the lenity, moderation, and forbearance which may be consistent with the purity of our institutions, and the due and firm administration of necessary discipline, the sacrifice of which we could not but deem too costly, even for peace.

"In conclusion, we say to brethren, 'If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye our joy, that ye be like minded, having the same love, being of one accord, of one mind. Let the peace of God rule in our hearts, to the which also we are called in one body; and let us be thankful. Whatsoever things are true, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and any praise, let us think on *these* things. Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from us, with all malice. And may the God of love and peace be with us.'"

The resolutions which were adopted at this conference to heal, if possible, the breach which had been made, were also introduced by Mr. Emory.*

No better evidence could be given of the wisdom with which the committee discharged their responsible office, than the fact that the report was adopted without, it is believed, a dissenting voice, and that too on the motion of a distinguished leader of "reform."

It was not to be expected, however, that any decision of this question could give universal satisfaction. Accordingly, the report was assailed from various quarters; and, stange to say, the principal attack was made by the very individual who had moved its adoption, Rev. Asa Shinn. His "remarks" on it were reviewed by Mr. Emory, in the Methodist Magazine and Quarterly Review for January, 1830. In the introduction to this reply he thus admirably distinguishes between *true and false reform*:—

"In the true and proper sense, the apostles, and Luther, and Wesley, were undoubtedly reformers. But what was the reform at which they aimed? Did they devote their thoughts, and cares,

* For the resolutions see Dr. Bangs' History of the M. E. Church, vol. iii, pp. 429, 430.

and pains to meats and drinks, to fringes and phylacteries, to mint, and anise, and cummin? No. The weightier matters which they dignified with this high title, were the reformation of the hearts, the spirits, tempers, and lives of men; to turn them from moral and spiritual darkness to gospel light; and from the power of Satan to God: the reformation of *false and deadly doctrines*, of *idolatrous worship*, and of *abominable corruptions*. If such things be found in the Methodist Episcopal Church, let them be exposed and rooted out. Let no pity be shown them; and let any who refuse to join zealously in the work, be branded and shunned as antireformers. But, in the name of goodness and wisdom, in the name of meekness and love, is a church, acknowledged to be a true gospel church, sound in doctrine, in gospel ordinances, and moral discipline, with a confessedly laborious, zealous, evangelical, and faithful ministry, to be torn to pieces because we cannot unanimously agree as to the most unexceptionable frame of external polity? O tell it not in Gath! On this principle it is impossible that any Christian church ever can be in peace. For, make what changes we may, it is impossible, in the existing state of human things, to adopt any system against which carpers and objectors will not arise. The numerous forms of church polity, and the actual objections to each and every one, prove this. We by no means intend to say that the external form and polity of a church is a matter of *no* consequence. But we do mean to say that it is, comparatively, a matter of very minor consequence; and that no change in it which can be aimed at, is of sufficient importance to justify the breach of peace and charity, and the sacrifice of the true Christian spirit and temper. If we may justly say, 'What shall it profit a man to gain the whole world and lose his soul?' may we not with equal force and justice say, What can any change in the frame of the church profit a man, at the cost of losing his own peace and good feelings, the destruction of Christian fellowship and love; or the distracting and rending of the body of Christ? And, if, supposing the worst state of things, any finally conclude it to be incompatible with their individual comfort and salvation, to remain in fellowship with those whom they cannot persuade to adopt their views, is it consistent with the spirit and obligations of Christianity, on account of *such* things, to

endeavour to *spread* the spirit of dissatisfaction, to make others uneasy and discontented, and ultimately to induce them to separate from their brethren, with whom otherwise they would live in peace and love, and safely and happily pass along to heaven? If this be called 'reform,' we do earnestly and devoutly pray, from it 'good Lord, deliver us;' and candidly acknowledge that with *such* reformers we have no wish to be united. To *divide* the church is not to reform it. Neither is it the principle or the path of reform for a small minority, because they cannot have their way, to separate from the great majority of their brethren. And if they do, they ought afterward to let the church, from which they separate, alone. Otherwise, they are not reformers, but meddlers, and busy bodies in other men's matters."*

Some exception having been taken to what is said in the report respecting "*the divinely instituted ministry*," the principles therein expressed are thus comprehensively stated:—

"1. That the true gospel ministry is a ministry of divine institution.

"2. That their business is, not to make 'laws' for the church, (much less to tyrannize over it,) but humbly to obey, and faithfully to administer, those already made by our one only Lord and Lawgiver; to preach *his* gospel, and to administer the ordinances of *his* institution. And that the due performance of these holy functions is not merely their 'right,' but their 'duty:' that a 'necessity' is laid upon them, by Him to whom alone they must ultimately answer for it; and wo be unto them if they do it not.

"3. That the ministry, nevertheless, have neither right nor power to oblige or to require any man to receive any thing as a doctrine or an ordinance of the gospel, or as its moral discipline, contrary to the convictions of his own judgment. That every man ought to search and examine for himself, and be fully persuaded in his own mind. And if, on such examination, he be persuaded that those who come to him, professedly in the name of Christ, do not bring the true doctrines, ordinances, and moral discipline of the gospel, he not only is at 'liberty' not to receive or to obey them, but is *bound* not to do so.

"4. That as the ministry, on one hand, have no right authorita-

* Methodist Magazine and Quarterly Review, vol. i, pp. 29, 30.

tively to control others in these respects, so, on the other hand, we deny the right of others *authoritatively to control* the ministry *in these respects*. In other words, we deny the existence of any just authority in any body of people, to oblige ministers of the gospel to preach as gospel doctrines what they do not believe to be gospel doctrines; to administer as gospel ordinances what they do not believe to be gospel ordinances; or as its moral discipline what they do not believe to be its moral discipline. And we say, that we should regard it as inconsistent with the duty which ministers owe to Him who has put them into the ministry, and to whom they must account, to permit their ministrations, *in these respects*, to be thus 'authoritatively controlled by others.'"*

The following remarks on "*ecclesiastical constitutions*" are of permanent interest, and their truth has been illustrated by the subsequent history of those to whom they were immediately applied:—

"On this subject there seems to be an erroneous idea in the minds of some, which ought to be corrected. It seems to be supposed by them, that constitutional principles cannot be established without the formalities of a 'convention,' and of written articles. This we think a mistake. The constitution of England is as certain, as well understood, and as settled, as the constitution of the United States; yet it has never been thus written, nor was it framed by any convention particularly called for the purpose. It grew up with the growth and circumstances of the people, till it attained that definite and certain form which it has long possessed. We do not now speak either of its merits or of its demerits. Yet it can hardly surprise us, after the astonishing perversion of our former language, if, in consequence of the illustration here introduced, we shall be charged with having 'officially declared to the church and to the world' that the British constitution ought to be introduced into our civil government. But we notify all such commentators, in anticipation, that we speak here simply of the fact, that *a constitution* may become established without being thus written; and that the *lex non scripta*, the unwritten or common law, may be as binding, and as fixed, as the *lex scripta*, the written, or statute law. The same remark is applicable to the *law of*

* Methodist Magazine and Quarterly Review, vol. i, pp. 36, 37.

ations. If disputes occasionally occur among jurists and states-ıen, respecting unwritten laws and constitutions, so do they also ɜspecting written laws and constitutions; and even among divines, nd theological jurists, respecting the written laws of God. To ıis very day, the constitution of the United States is neither better nderstood, nor more clearly established, than that of England. ıt almost every session of the national legislature, contentions arise especting it; and under every succeeding administration, the great ines of demarcation between the powers and rights of the general nd state governments, and the powers and rights of the different tate governments respectively, are constant matter of disputation; *t adhuc sub judice lis est.* Even previously to the revolutionary var, the complaint among the colonists was, not that the rights of 3ritish subjects were uncertain, but that these rights were denied o them as colonists, by the mother country. They refused to be *axed*, without being represented in the body by which the taxes vere imposed; not only because this was a principle unjust in tself, but because it was also a violation of the British constitution, o the benefit of which, as British subjects, they claimed to be en-itled."*

"We apprehend, however, that Mr. Shinn greatly overrates the efficacy of ecclesiastical constitutions, in guarding against strife, and against the infractions of supposed rights, and as a preventive of the necessity of frequent meetings of the 'legislature.' The history even of civil constitutions, or of treaties, will not bear out his views. It is evident, moreover, were a written 'constitution' even once fixed, or so supposed to be, that in our fancied 'march of mind' and of 'reform,' in this 'age of improvement,' in which we so greatly outstrip 'our fathers,' (or think we do,) continual *amend-ments* would be demanded, and continual corrections of alleged *breaches* of it. To whose ultimate arbitrament and decision should these things be referred, but to conventions similar to those which might have been called for settling a 'constitution?' If referred anywhere else, on the principles assumed, the nominal settlement of such a 'constitution' would be a mere farce. And if so referred, is it not obvious that the necessity for frequent meetings of the

* Methodist Magazine and Quarterly Review, vol. i, pp. 38, 39.

'legislature,' and of 'legislative' conventions, would not only be as great as at present, but much greater; especially if the growing extent and numbers of our religious community be considered, and the consequently growing calls for such meetings, if *legislative* power be once admitted to have place among us. In such a community, dissatisfied spirits, and restless innovators and 'reformers,' would never be wanting. And whenever such should wish to produce agitation in the societies, or to bring themselves into more prominent posts, nothing more would be necessary than to start the question of some *amendment* of the constitution, or the prevention or correction of some alleged or apprehended *breach* of it.

"Nothing is more calculated to disturb the tranquillity of any community, than the frequent agitation of constitutional questions. It is scarcely practicable, either, to make any arrangement for their decision, against which serious objections may not lie. And after all, the decisions which would probably be made, could not effect the object of securing the constitutional equilibrium; for as soon as the assemblies by which they had been made should be dispersed, the same or similar things might again occur, or be alleged, though, perhaps, under new names and forms, and in an infinite variety of modes and shapes, in an endless series. And whether occasional or periodical appeals to the community, for these purposes, should be proposed, and whether at longer or shorter intervals, the same or equal objections would still lie. If the periods for revising the constitution, whether occasional or periodical, were at short intervals, the measures to be reviewed would necessarily have been of recent date, and the reviewers, and 'reformers,' would, of course, be under the influence of all the passions and prejudices common in such agitations, and in the midst of the excitement: and the very leaders and fomenters of such commotions would probably be the *parties* who would aspire to the office of effecting their proposed corrections, or reforms. Or if the periods for revision be at distant intervals, the same objections would apply as to all that part of the interval which should be near to the fixed period. And in proportion to the distance of it, would be the diminution of the influence which the prospect of such a distant correction would have on the existing officers, especially on occasions of

any excitement. We wish it to be distinctly understood, however, that nothing here said is intended in the slightest degree to disparage the formation of written constitutions, in civil communities, of which we entirely approve.*

"But we do maintain that there are clear and important points of difference between civil and religious communities. In the latter, to which alone our remarks refer, the charter of our rights, which is also the rule of our duties, is already fixed, by one only supreme and common power; and neither the ministry nor the laity, nor both combined, either have or can have any power to alter it. The admission of a contrary principle would be one of the most dangerous to liberty that could well be devised. By denying that there is any 'legislative' power, properly, in the Christian church, the Report disposes at once of all the abstract theories on which so much declamatory sophistry has been founded, respecting a right to representation in the 'law making' department. If such a one existed, in which the right to lay *taxes*, and to *compel* obedience, would necessarily be implied, the Report admits, unequivocally, that the right of direct representation in it would indisputably follow. But such a one neither exists, nor, on our part, is claimed; and consequently, on this ground at least, from any analogy to the principles of civil legislation, the right cannot follow. And we propose to our opponents, who urge this matter with so much vehemence, the task of showing an instance in the primitive church, of any such thing as either a delegation of church power, or of any assembly or convention of representatives or delegates, for the establishment of 'constitutions,' and the enacting of 'laws.' And till this shall be done, we respectfully ask permission to be allowed

"* In the circumstances in which the American colonies were placed, after they became independent, and also on their uniting in the organization of a general government, by a federal compact, such a course would seem indeed to have been indispensable. Yet the state of Connecticut did not adopt any written constitution till within a few years past. And it is said, that several of the United States are governed by constitutions essentially the same as they were before the revolution; adopting only a substitute for the power of the crown: that this is the case with Massachusetts: and that one of the states of our Union [!] has no other constitution than that of its ancient royal charter.—*North American Review*, No. lxv., (New Series,) p. 564."

still to believe, that 'our fathers,' in gathering and organizing the fruits of their ministry, (who—believing their doctrines and discipline to be those of the gospel—voluntarily united under their pastoral care,) maintained a stricter conformity to the true spirit of the practice of the apostles and the primitive evangelists, than has yet been exhibited by any 'associated conventions,' for the purpose of manufacturing ecclesiastical 'constitutions.'"*

The relative "*rights*" *of the people and of the ministry* in regard to the subject of the controversy are thus distinguished:—

"It has been boldly propagated, indeed, that we deny that the people have any rights; and that we assert a divine right to govern them without control. It would have been a shorter course, and more effectual to render us odious, if believed, to allege at once that we deny that the people have any souls. To attempt to argue with men who claim the 'liberty' to circulate such calumnies, would be a hopeless task. Those who are influenced by an unbiased love of truth cannot fail to notice, that the Report, on the question of 'right,' confines itself to the *right* of the *claimants* to demand a place in the General Conference. And who were the claimants? Great pains have been taken to represent them as the people. But there could not be a greater deception. They were a very small portion of the people. Some of them we believe were not of the church at all; and their claim was made, not only without the wish of the people, but most notoriously against it. They had, besides, obviously confounded two things entirely distinct, viz., the right of persons, previously unconnected and having no system, to meet in an original assembly for the purpose of forming one; and their right to revolutionize a system already existing, under which, on their own voluntary request of admission, they had been received.

"But although this state of facts so manifestly alters the state of the argument, and the ground on which it ought to be conducted, there is still not a syllable in the Report which goes to say, that if the general body of our brethren should at any time think it necessary that some change should be admitted 'in reference to making rules of church government,' or for 'social worship,' it would not

* Methodist Magazine and Quarterly Review, vol. i, pp. 40–42.

be done. The General Conference did not conceive it necessary to act on that question, because no such question had arisen; and it would be time enough to act on it when it did arise. They had abundant evidence that the Methodist people, as a body, *are* satisfied with our existing system. And that the Methodist ministry will always be found desirous to gratify every reasonable wish of the members, when satisfactorily expressed, we think there can be as little doubt; for their true interests, as we shall presently show, are in fact identical; and they are, and ever ought to be, mutually, each other's joy and crown of rejoicing. Of such a disposition they have repeatedly given substantial proof, in the modifications which have been made in our system, as it has been gradually enlarged, and which have regularly tended to diminish those powers which Mr. Wesley and his assistants originally and of necessity exercised, when they first went out into the highways and hedges, to gather and to organize societies. Experience, however, has at the same time taught us to be cautious, not to mistake the clamour of a few individuals for the voice of the people. The General Conference had very recently felt the effects of such a course, in the organization of local district conferences. Some of those individuals who have been the chief instigators of more radical changes, were greatly delighted with that regulation, and highly commended the conference for adopting it. Yet it soon appeared that the people, truly, and even a large majority of the local brethren themselves, disapproved the measure; or at least thought it not worth acceptance. And when, in consequence, it was left optional with themselves either to act on this new regulation, or on the old plan, it was soon demonstrated that the latter was almost universally preferred. In very few instances had it been found practicable, in any district, to collect a majority of the local preachers, for the organization of such conferences; and in fewer still could they be kept up. This is a plain practical comment on the folly of tampering with established systems, for the gratification of individuals; and of mistaking their wishes for the wishes of the people.

"To invest the ministry with any authority other than that which strictly belongs to their pastoral office, agreeably to gospel order, is utterly foreign from our desire. But if, on the other hand, they

are to be 'authoritatively controlled by others,' in relation to doctrines, ordinances, and moral discipline, then is there, in our judgment, an end of 'mutual rights,' and of the peculiar functions of the ministry; and we might as well, in that case, save ourselves the trouble and expense of it altogether; for this is precisely what the current doctrines of some 'reformers' of the present day tend to. Otherwise we act like a dying people, who think it important indeed to employ physicians; yet, not satisfied with the liberty of employing them or not, and of taking or rejecting their boluses, insist also on the right, 'authoritatively' to control their prescriptions. At this very day, in our humble apprehension, by far the greatest evil which we have cause to fear, is the *looseness* of the reins of discipline in the hands of ministers; a looseness undoubtedly caused, or threatened, chiefly from the clamour raised against them. In such circumstances ought we not to support them, and to hold up their hands, in the firm and faithful discharge of duty, rather than to weaken them, and to cause them to hang down? Ought we not to do this at least so long as they continue to maintain doctrines, ordinances, and a moral discipline, of such acknowledged purity and excellence as those for which the Methodist ministry, under our existing institutions, have uniformly been distinguished?"*

The subject is further continued in a subsequent part of the article:—

"The Report of the General Conference, now under consideration, was adopted, we believe, unanimously. If any dissent was felt, at least none was expressed. Not a hand or a voice was raised against it. And, at any rate, that portion of it containing the very important principles said by Mr. Shinn to be conceded, had undoubtedly the unanimous approbation of the body. It can no more be doubted that these principles are concurred in by the people. They are confessedly in their favour, and are as follows, viz.:—That the General Conference has 'no strictly legislative powers,'—that it has no authority to enact any 'laws to affect either life or limb, to touch the persons, or to tax the property of our members;'—and that if it either exercised, or claimed to exer-

* Methodist Magazine and Quarterly Review, vol. i, pp. 42-44.

cise, any such authority, 'our members ought, unquestionably, to be directly represented:'—'That our ministers and members, of every class, are entitled to the full liberty of speech and of the press, equally with any other citizens of the United States,—subject solely to the restrictions and responsibilities imposed by the laws of the land, by the obligations of Christianity, and by the existing regulations under which we are voluntarily associated as Methodists and as Methodist ministers;'—that the rule respecting 'inveighing,' applies solely to such as 'endeavour to sow dissensions by inveighing against our doctrines and discipline, in the sense of unchristian railing and violence;'—and that, as to 'the moral code,' we are subject equally with our members to 'one only Lord;' and 'have no power to add to, to take from, to alter, or to modify, a single item of his statutes.' We do indeed believe the office of expounding and administering these statutes to be among the peculiar functions of the Christian ministry, as originally instituted by our one common Lord,—who, after his resurrection, solemnly sent forth his messengers with this commission: 'Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, *even* unto the end of the world,' Matt. xxviii, 19, 20. Yet it is asserted in the Report, and is unanimously concurred in by our whole body, that this commission of the ministry deprives no man of the right and liberty of private judgment; that 'no man is obliged to receive our doctrines merely because *we* believe and teach them; nor unless they have his own cordial assent. Neither is any man obliged to submit himself to what *we* believe to be the moral discipline of the gospel,—unless he believes it to be so also.' All that we claim is a fair reciprocity and mutuality, viz.: that as we assume no prerogative authoritatively to control any, in matters of either faith or conscience, so neither could we permit 'our ministrations, *in these respects*, to be authoritatively controlled by others.'

"To guard against any mistake or collision in these matters, we have frankly, and extensively, and as plainly as we can, published to the world what our doctrines are; and what are the ordi-

nances and the moral discipline which we consider it our duty to administer. We go out into the world to preach what we believe to be *God's word*, and *God's law*. We offer our doctrines and discipline, not as inventions of our own, but as a summary of what we believe to be *in the Bible;* with such prudential means and regulations as we think best calculated to enable us, as a body, to carry them into effect; to fulfil an efficient pastoral oversight; and to help those who may commit themselves to our care, to grow in grace, and in the knowledge and love of God. Such as believe our doctrines and discipline to be the doctrines and discipline of the gospel, and those who minister them to be God's ministers to them for good, and voluntarily apply to be received under our pastoral care, if no objections appear, are received. But as none are compelled to come under it, so none are compelled to continue under it.

"The important principles mentioned by Mr. Shinn, are not only as clearly settled among us as if they had been written in a formal constitution, but there is as much security for their permanent observance, as any such constitution could give them. The perfect unanimity with which they are not only 'conceded,' but asserted and maintained, affords the best guarantee which could be given for their permanent endurance; and no convention, or constitution, could possibly afford a greater.

"Whether any of these principles, in particular acts of administration, may or may not have been overlooked or violated, is not here the question. On this point we are aware of what has been said on both sides, and it is unnecessary to repeat it. But he must be a most chimerical and visionary reformer who can believe, that, in the existing state of human things, it can be possible, under any system, to guard absolutely against error in judgment, or occasional maladministration. Before this can be accomplished, a state of infallibility and of universal purity must be attained, to which we lay no claim, and which we fear even 'reformers' are not likely speedily to realize. Our civil judges sometimes err, or are believed to err, both in the inferior and in the higher courts; and individual judges of the first distinction frequently differ in opinion. On a recent occasion, warm party writers have not hesitated to charge

a grave court, having one of the most venerable men among us at its head, with being a 'partisan court.' To such imputations the best systems and the best men are liable. And although we cannot adopt the sentiment

> 'For forms of government let fools contest,
> Whate'er is best administer'd is best;'

yet we do believe that our attention ought to be turned at present more to the *administration* of our system; and that if judiciously and prudently administered, it will be adequate to all our wants, and abundantly secure all mutual rights, and every reasonable privilege."*

The folly of abandoning a well-tried "*ecclesiastical edifice*" before we are assured of better quarters, is thus pleasantly but strikingly set forth:—

"We do not assert, however, and never have asserted, 'that the Methodist Episcopal Church has her foundation so ingeniously laid, that no ground can henceforth be occupied, on which to erect any other ecclesiastical edifice.' Yet we have, so far, seen no better offered for *our* 'ecclesiastical edifice;' and we certainly think it unwise, 'hastily' at least, to move our house off its present foundation, till we can not only have the promise and 'hope' of a better one, in '1830,' but the rational certainty of a better one *now*. The house is large and weighty, and not so easy to be moved. A very great many, besides, have very safely and comfortably both lived and died in it, on its present foundation, and only exchanged it for that better one not made with hands, eternal in the heavens. We do not, moreover, see any great necessity for building a new house just now. Christendom seems already to possess an abundance of 'ecclesiastical edifices;' and we think it prudent to be content with such things as we have, lest perchance so great a multitude should be turned out houseless, or be compelled, of necessity, to seek shelter among strangers, and under less comfortable roofs. The master draughtsmen of the plan of a new house had industriously 'scrutinized and criticised' the old one. They had had free ingress and egress; had examined its foundations; measured

* Methodist Magazine and Quarterly Review, vol. i, pp. 46–48.

its proportions; and literally searched it throughout. With these advantages, they set themselves, with united counsels, to erect a new one, as it were just to show us a model of what might be done. But, lo! hardly had they time to invite us into it, before it was seen tottering to its fall. Scarcely a soul, except themselves, was pleased with it; and the few who ventured within it, did so, it would seem, as a matter of necessity, rather than of choice. Its ill-constructed frame was crazed by the very first searching blast; and it was found incapable of resisting even a critic's breath. We are told, to be sure, that 'it is hoped' they will erect a better one 'in the year 1830.' But our distrust is rather increased by the late experiment. The modern fashion of running up houses which tumble down before they can be tenanted, and which scarcely leave even their builders time to escape from them, we do not fancy. Our fathers, the old-fashioned workmen, built more substantially, though perhaps not quite so showily. The edifice of their erection has indeed, from time to time, been greatly enlarged; and, in the superstructure, occasional improvements have been made, as the accommodation of the various and multiplying inmates seemed to require. But no rude hand has ever altered the foundation; and we hope none ever will, till this 'edifice' shall be exchanged for the better in heaven. It has been amply tried. The rains have descended, the floods have come, the winds have blown, and beaten upon it,—and yet it stands. We say not this boastingly; but we ought to say it thankfully,—and give glory to God.

"That the groundwork of our system was not one of speculative and prospective contrivance, but one to which our fathers were gradually led by the guidance of Providence, we hold to be far from a just objection to it. On the contrary, a body of regulations expanding themselves with the spread of the societies, and accommodated to new exigences as they arise, are likely to be infinitely better adapted for practical utility, than any that could be struck out at a heat, by the most self-confident 'reformers.' That which seems most plausible in theory, does not always prove best on the test of experiment."*

* Methodist Magazine and Quarterly Review, vol. i, pp. 49, 50.

The "power" of the Methodist itinerancy is a frequent subject of declamation among its enemies. The falsity of their charges, and the complete dependance of the regular ministry, so far as is consistent with a proper discharge of their obligations, is ably exhibited in the following extract.

"We have said that the Methodist Episcopal Church possesses effective and substantial security against any encroachments of tyranny on the part of her pastors. This security, to say nothing of higher principles, is amply provided in the fact, so obvious to common sense, that the interests of the preachers as men are not only coincident, but identical, with all the interests which bind them to be good pastors; and that these again are identical with the interests of the people. They cannot possibly have any earthly motive for setting themselves in opposition to the people. All human motives are on the other side. And the far greater danger is, that their sense of dependance, and the pressure or apprehension of want, may tempt them, in the general state of our poor fallen nature, to *lower* the gospel standard, and to *relax* its holy discipline, in accommodation to the common frailties of those who hold over them, and over their wives and children, and all most dear to them, the fearful power of feeding or starving them at discretion. For the sober truth is, that there is not a body of ministry in the world more perfectly dependant on those whom they serve, than the Methodist *itinerant* ministry.

"We know the monstrous falsehoods which have been invented and circulated to the contrary,—chiefly by certain presses of some other denominations, which have outstripped even those from whom they have mostly borrowed their calumnies, in the systematic industry with which they have copied them from each other, and spread them abroad; taking special care not to forget the usual art of magnifying them as they go. We shall hereafter take occasion to notice this bearing on us more fully, and will then cite the instances to which we allude; both to prevent any misapplication of our remarks, and to prove the justice of this complaint.

"That statements such as theirs are well calculated to dry up the stream of public favour and kindness toward us, and especially toward that large portion of our ministers, who, in the midst of

perhaps unequalled and certainly unexceeded labours, are objects of actual suffering,—and to restrain the bowels of compassion which might otherwise be moved in behalf of those absolutely worn out, and fast descending to the grave,—and in behalf of widows and orphans, in the most notorious and helpless indigence, there can be no doubt. But whether this is a fit employment for professed ministers of Christ, toward their fellow ministers,—and toward the dependant and needy relicts of those deceased, is another question. And how 'gentlemen,' not to say Christians, and ministers, can reconcile such a course with a good and tranquil conscience, is a problem beyond our power of solution. Without a certainty that their representations are true, the cruelty of them is extreme; because they operate on a class of persons in whose behalf every motive, both of humanity and of religion, ought rather to excite our sympathy. Such a certainty, unless they can be certain that falsehood is truth, it is impossible they can have. If *they* do not know this, we do: and certainly very many a poor minister, and widow, and orphan, and worn-out preacher, knows it.

"In those churches which have a lay representation, the pastors make legal contracts with their people, and have legal remedies to enforce their fulfilment. We make no such contracts, and have no such remedies. In this, our system is both more Scriptural, and renders us more dependant. It places us, in fact, not only from year to year, or from quarter to quarter, but from week to week, within the reach of such a controlling check, on the part of the people, as is possessed, we verily believe, by no other denomination whatever; and which is considered, both by them and by us, as a relinquishment of what might be claimed on our part, fully equivalent to the relinquishment on their part of a direct representation in our General Conferences.

"These remarks apply not only to the mode in which the preachers are appointed,—on a principle of mutual sacrifice for the general good, and one to which we believe our people are peculiarly attached, in support of an itinerant system,—but they apply with equal force to the whole of the official conduct of each individual pastor; and, above all, in his appointment of class-leaders, of which so much has been said. That the pastor, agreeably to our discipline, possesses

the right, as a branch of his pastoral oversight, to appoint whom he thinks best qualified to aid him, as leaders, and to continue or to change them, is not disputed. But it is equally certain, on the other hand, that the means of his support are in the hands of the classes; and that the supplying or withholding it, as *they* judge proper, is as indisputably *their* right. Were a preacher, therefore, governed by no better principle than his own interest, he could not successfully resist the just wishes of the classes, by arbitrarily obtruding on them obnoxious leaders. It is well known that the class collections are almost our entire reliance for the support of our ministry. That we have any other resources that amount to more than a perfectly insignificant fraction, is utterly untrue. What then? Suppose a preacher should even be so stupid, or so wicked, as to attempt a course of tyrannical appointments? In the first place, he may be arrested at any period of the year, on application to a bishop or presiding elder, and, if convicted, may be removed, and be degraded from the pastoral charge. Or, secondly, supposing it even possible that redress from these sources should be delayed, or denied, is it not plain that the classes have the means of redress in their own hands? Suppose they should say to the pastor,—and in circumstances of such extremity they would be justified in saying it,—If you obstinately persist in the vexatious exercise of an extreme power, to force on us obnoxious leaders, we will also exercise our extreme power to withhold our contributions. Where would be his empty boast? Would he not be paralyzed at once? Who does not see, then, that on our system, the true effective power is, in reality, in the hands of the people; and more perfectly so, in fact, than in almost any other denomination? It is such a power that the preachers must be mad to provoke its array against them; and more than men to be able to resist it.

"But, says some wise one, you could make rules to expel them. Were this both morally and physically true, which it is not, what would it avail us? Would this better our condition? Would it feed us, or clothe us, or those dependant on us, or provide us where to lay our head? What interest can we have in driving the people from us, or in making them our enemies? What if, in such a

course, we could even keep possession of the houses of worship? It is not pretended that we claim any right to convert them into private property, or to make any other use of them than that of preaching and expounding God's word therein, and administering the ordinances and discipline of the church, for which they were designed. And what would this profit us, if we drive the people away? Of what service would the bare walls and empty seats be to us? and how should we there find bread, and raiment, and lodging, for ourselves and families, and education for our children? admitting, for argument's sake, that the interests of the people were even out of our view. If our government be a despotism, it must be one which the people have not been able to perceive, or they would long before this day have made us to feel *their power*. The practical knowledge of their having so complete a check, is doubtless one of the principal causes of their firm and steady satisfaction with the government as it is. They see that under it, the doctrines, ordinances, and moral discipline of the gospel, with the various helps to grace and glory, have been preserved among us in a state of such purity, efficiency, and evangelical excellence, that even our greatest 'reformers,' and fiercest opponents, are not able to make a solitary amendment. They wish, therefore, to let well enough alone. They fear the quackery of modern 'reform;' and recollect the monitory epitaph,—

'I was well;—I would be better:
I took physic:——and died.'

As to the 'views of those who may come after' us, the people will always have the same check on them which they now have on us; and all the interests of the 'next General Conference,' and of every succeeding General Conference, will be as identical with the interests of the people as ours now are. Under our present system it never can be otherwise. And the system never can be so altered by the ministry, as to put it in their power to oppress the people, without subjecting themselves inevitably to a fearful and irresistible reaction. It is on this ground that we assert, that our constitutional and fundamental principles are already morally and in effect so settled, that the General Conference, ['the legislature,' as Mr. Shinn will have

it,] 'of itself,' cannot alter them in any manner offensive to the people. The ministry have not the moral power to make and to continue in force any regulation which should be generally obnoxious to our members. We act on a vast theatre, and before a vast audience, to whose censure or approval we cannot be indifferent. And no power, no virtue, nor even depravity itself, can render us independent of that moral check which is held over us, and bound upon us, by the general state of society, by the very constitution of our nature, and by the unalterable laws of mind and of man."*

Class meetings, which, next to an itinerant ministry, have been the most powerful instrument in the Methodist economy for extending Scriptural holiness, have often been denounced by those who dreaded their efficiency; but were objected to by "reformers," as a condition of membership, on the ground that this was "adding" to "the standing laws of our divine Master." The true nature of the institution Mr. Emory thus explains:—

"The General Conference have manifested, in this very regulation, their careful scrupulousness not to assume any authority to add to the standing laws of our divine Master. When any persons are excluded under it from the privileges of our societies, the preacher excluding them is required, in doing so, expressly to state, 'that they are laid aside for a breach of our rules of discipline, and not for immoral conduct.' Why then exclude them? If we advert to the original ground of the formation of classes and the appointing of leaders for spiritual purposes, the answer is easy. Societies were at first formed of those who applied to Mr. Wesley for his spiritual advice and help, and to be taken under his spiritual care. These soon multiplied, so that he could not attend to them individually, or at their houses. Many also lived in the families of others, who were either not willing to admit such pastoral visits, or, if they were, the situation of the individuals, in such families, was not favourable to the due discharge of the pastoral oversight. Hence the necessity of their *meeting him*, as the necessary evidence of their desire of his pastoral care; and hence also the necessity of meeting him, not individually, but together. Individually, and

* Methodist Magazine and Quarterly Review, vol. i, pp. 58–61.

separately, he could not have attended to them. They were too numerous, and the necessity of attending to other duties also was too pressing. Much of what was said to them, too, was of general application to all present, as well as to the individuals addressed. It was proper, besides, to establish this plain distinction (not to mention many others equally obvious) between such meetings and the auricular confessions to Roman priests, to which, in truth, they bear no analogy.

"But it must be recollected that Mr. Wesley was not a *settled* pastor. He travelled extensively, and increasingly so with the increase of his societies. In consequence of this, he soon felt the embarrassment of personally and fully discharging the pastoral office in such a body, with an *itinerant* ministry. In this matter, as in so many others, the God by whom we believe he was guided, aided him to overcome the difficulty; and thus opened his way for maturing the itinerant economy. Classes, with regular leaders, were first formed in Bristol, to aid in procuring means for discharging the debt due on the preaching house. Captain Foy, of that place, is entitled to the credit of first proposing them. He said, Let each member of the society pay a penny a week, and the debt will soon be discharged. It was answered,—But many of them are not able to pay a penny a week. He replied,—Then put ten or twelve of them with me. Let each of these give what they can weekly, and I will supply what is wanting. Other generous individuals offered to do the same. The society was accordingly divided, and leaders appointed. In going round weekly to make their collections, they occasionally discovered improprieties in individuals of their classes, inconsistent with their religious profession; and mentioned this to Mr. Wesley. He immediately said,—This is exactly what we want:—*leaders*, who may keep a *spiritual* watch over the classes, as assistants in the pastoral charge. And it is in this view also that they are appointed by the pastors, on whom the general pastoral responsibility rests. Whatever pecuniary contributions they receive, are not paid by them to the pastors, but to the stewards, whose nomination must be sanctioned by the quarterly meeting conference, and who are removable by that body only. The example set in Bristol was quickly followed in London, and in other

places; and this economy of class meetings has ever since been deemed, both in Europe and in America, as one of the most vital and distinguishing characteristics of our whole system.

"We know the arguments which have been used to prove from Scripture the obligation on Christians to meet often together, and speak one to another; and to confess our faults one to another, &c. Several other passages have been justly alleged in support of the divine approbation of such meetings. And that some provision of the kind, for closer Christian fellowship, and for helping each other to work out our salvation, is not only of great utility, but of high obligation, we think is clear; and we certainly have seen nothing yet in practical operation among Christians, better calculated either to secure these great privileges, or to discharge this high obligation, than our class meetings. We choose here, however, to waive for the present all the arguments and considerations of this description; and to revert to the original ground of spiritual class meetings, in an itinerant economy, for a full justification of the *rule* which *guards* them, by making an attendance in them indispensable to the continued enjoyment of our church privileges. A fundamental reason of it is, that without such an institution, we cannot, as *itinerant* ministers, efficiently fulfil the pastoral office. Those who apply to be taken under our pastoral care, do so with a knowledge of this arrangement, and accordingly, if received, are uniformly placed in some class. The wish to be admitted into our classes, indeed, is the well known and duly recognised indication of a wish to be under our pastoral care. And whoever statedly declines, neglects, or refuses to meet in class, is consequently considered as thereby declining also to continue under our pastoral care. Some, no doubt, would be willing nominally to continue under it, provided we would excuse them from meeting in class; and, on the same condition, very many more would probably be willing nominally to come under it, and our 'numbers,' by such a relaxation of discipline, might be very greatly increased. Yet, on our part, we are not willing to consent to this, because, in that case, we could not efficiently discharge the pastoral office; unless, with *class meetings* we should at the same time abolish the *itinerant* system. When, therefore, any are 'laid aside,' for neglecting or refusing to meet

in class, without sufficient reasons, we do no more than to announce, as by mutual consent, that our official connection with such is dissolved: that they have sufficiently indicated that they do not wish to continue under our efficient pastoral care; and that we are not willing, without this, to be any longer responsible for them as pastors. This we think a part of 'mutual rights.' In general, we fear, indeed, that those who evince such a falling off in their relish for this excellent means of grace, first experience also a sad decline in vital and practical godliness. Yet, in announcing such a mutual dissolution of our connection, we do not choose to say this, because we have no wish unnecessarily to wound or injure any one: and the tenderness of our proceeding in the case, as required by the Discipline, ought hardly to be made an objection against us."*

The whole is concluded by an earnest and affectionate appeal to the lovers of peace:—

"But our necessary limits admonish us to bring this article to a close. We will therefore simply add an invitation to those who have taken any interest in the subject, calmly and candidly to review it; to weigh what has now been said; and to consider how happy we might be, did we only understand it to be our *duty* to mind the things of peace. We beg them to weigh, particularly, how *small* is the *comparative importance* of those things about which we differ; and how *few* they are, in comparison with the multitude of weightier matters in which we are agreed, and which we ought so much more highly to regard. We entreat them to disappoint the advantage which the watchful adversaries of Methodism would reap from our dissensions; fomenting and encouraging them, for purposes too obvious to be mistaken. Even herds on the mountains rally and keep embodied, to resist the incursions of insidious foes. And shall we bite, and devour one another; or, what is equivalent, by petty feuds put it into the power of our enemies to harass us? We conjure brethren to meditate on the comforts and benefits of union, and the mischiefs and miseries of strife and division. We make no personal applications. This is not our province. But it does deeply behoove each of us to judge himself; and to do it honestly and jealously, between his own con-

* Methodist Magazine and Quarterly Review, vol. i, pp. 64–67.

science and his God. To deceive ourselves would be madness. God is not mocked; and the characteristics which he has associated, man cannot separate. 'A naughty person, a wicked man, walketh with a froward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; frowardness is in his heart, he deviseth mischief continually; *he soweth discord.* Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy. These six things doth the Lord hate; yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, AND HIM THAT SOWETH DISCORD AMONG BRETHREN.' "*

The preceding extracts are longer and more numerous than would ordinarily be proper for a biography, but having heretofore been published only in a periodical, they are introduced here as presenting a specimen of Mr. Emory's controversial writings, and as embodying principles of deep and permanent interest to the church.

The conspicuous and formidable part which Mr. Emory took in this controversy brought upon him a torrent of abuse, from those who found it easier to impugn his motives than to answer his arguments. He was not, however, to be turned aside from his course of high and holy duty to repel every barking assailant. But that the reason for neglecting them might not be misunderstood, he published the following notice:—

"*To the Editor of the Itinerant.*

"DEAR SIR,—In the profusion of vilification which a class of persons are at present periodically and systematically pouring on our ministry, it can scarcely, perhaps, be even an object of desire to be individually exempted. I am persuaded, however, that candid and sensible men will not expect me to leave other, and more important engagements, to notice assailants, who, while they claim the 'liberty' of making the most wanton, personal attacks on others, are equally careful to keep themselves concealed—for which, doubtless, they think they have good cause. If those who

* Methodist Magazine and Quarterly Review, vol. i, p. 68.

are pleased to make me the object of their vituperation, will furnish their proper names, I will reply; unless, on seeing it, I shall be satisfied that their name alone will be a sufficient answer. If this be declined, I have no fear of the public judgment.

"Respectfully, &c., J. EMORY.

"New-York, Dec. 30, 1828."

Notwithstanding the efforts which were made to convince the understanding and soothe the feelings of the discontented, and, if possible, even to reclaim those who were separated, they at length resolved to perpetuate the separation, and formed themselves into an independent church. It must ever be a cause of gratitude, however, to our heavenly Father, who raised up such able defenders of our institutions, and overruled the hearts of the people, that so small a number joined in the secession:* and that the storm, which had so long agitated the church, and which, it was fondly predicted, would overthrow its foundations, served only, in the end, to purify its atmosphere. Some valuable members were, indeed, lost to the church, much to the regret of their ancient friends; but of these, some have returned to their mother's bosom, and others, though restrained, by various motives, from yielding to the same inclination, have renewed their former attachments. The vast body, however, remained unshaken, and were led to repose increased confidence in institutions which had stood the shock of so many fierce assaults, and to cherish for them a still warmer affection. The extent and strength of this feeling were thus grate fully commemorated by Mr. Emory:—

"Greater unanimity than *now* exists, in doctrines, discipline, and general polity, in the Methodist Episcopal Church,—unanimity among all the orders, both of itinerant and local ministers, and also

* The exact number that seceded has never been ascertained. Certain it is that the Minutes, during the height of this agitation, viz., from 1827 to 1831, show a progressive increase in the numbers of the Methodist Episcopal Church, both in the connection at large, and in all the principal cities, except Pittsburg, where "reform" had taken root. Thus proving either that very few withdrew, or that their removal was attended with most extensive revivals in the church which they had left. Probably both propositions are true.—See Dr. Bangs' History M. E. Church, vol. iii, p. 432.

of the official and private members generally, with more of the blessing and dew of Heaven on all our union and labours,—we believe does not exist in any other church whatever. This opinion is not hazarded rashly, nor without such means and sources of information as we believe amply sufficient for its full justification. And when we consider the great extent of our work, embracing the vast field of the United States and territories, the hundreds of thousands within our communion, and the variety and admitted delicacy of some sectional peculiarities and interests, we ought rather to bless and praise God for the delightful and cheering harmony which now so extensively prevails among us, than to wonder at the lowering elements which, in some insulated portions of our extended field, presented lately an afflicting aspect, threatening to overcloud and mar our happy state and prospects. But, with the spouse in the Canticles, we trust we can now as truly as joyfully say,—'Lo the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land: the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell.' Our 'Beloved' is ours, and we are his! O that he may let us see *his* countenance, and hear *his* voice! for sweet is his voice, and his countenance is comely."*

CHAPTER XII.

MR. EMORY IN THE BOOK AGENCY—A. D. 1824-1832.

In order that Mr. Emory's connection with the question of "reform" in the church government might be presented at one view, the course of his private history has been considerably anticipated. The narrative is, therefore, here resumed, where it was suspended in chapter vii, which closed with his removal to New-York, as assistant book agent. Reserving for the next chapter a connected account of Mr. Emory's management of the Concern,

* Methodist Magazine and Quarterly Review, vol. i, pp. 162, 163.

the present will be devoted to miscellaneous incidents relating to this period of his life. For the duties of his new station, he had had no special training. But the same versatility of genius which had distinguished him at the bar and in the pulpit, sustained him in this new employment. That he might be speedily inducted into his business, he at once took charge of the books of that large establishment, although previously destitute of any practical acquaintance with the art of book-keeping.

But the ardour with which Mr. Emory entered upon his new duties was too great for his already enfeebled constitution; and he would undoubtedly have sunk under them, had not the business of the agency made it necessary for him to travel considerably in visiting the several conferences. The fatigue, however, of travelling (necessarily with great rapidity) to the seat of conference, and his incessant engagements while there, together with the wakefulness by which he was wont, under such circumstances, to be peculiarly and painfully afflicted, detracted much from the benefit, which he might otherwise have derived from these excursions. In the discharge of this office he visited, in the fall of 1824, the Pittsburg Conference, and during the ensuing year the Baltimore, Philadelphia, Genesee, and Pittsburg Conferences, greatly advancing by his presence, on such occasions, the interests of the Concern, settling accounts, explaining the modes of doing business, and inspiring the preachers with new zeal for this important cause. But notwithstanding these changes of air and of occupation, his health continued to fail, and it became necessary for him at the close of this year to seek, for a while, a more southern clime. It was not, however, to find rest. Ever active in the performance of duty, he appropriated the time to visiting the Georgia, South Carolina, Virginia, Baltimore, and Philadelphia Conferences. On this tour he was subjected to much fatigue and peril; having been nearly wrecked on his voyage from New-York to Charleston, and, when on land, compelled often to travel day and night: so that he writes to Mrs. Emory:—"As to my own travels, it is needless to speak of them further than to say, that I find it difficult to determine which is attended with the most difficulties, dangers, and vexations—by land or sea."

Periodicals of the church concentrated in one paper. Meditates retiring from public life.

In the summer of 1826 he visited the Maine Conference, and, on his return through Boston, negotiated the transfer of the Zion's Herald to the Book Concern, to be united to the Christian Advocate, then just established.

The consummation of this arrangement was, however, from some misunderstanding, delayed for a considerable time. It is here recorded, not so much for the interest of the fact, as to notice the principle upon which the book agents then acted, and in which Mr. Emory fully concurred,—the concentrating the energies of the church upon one central paper; in accordance with which, in 1827, the Wesleyan Journal, of the South Carolina Conference, and, in 1828, the Religious Messenger, of the Philadelphia Conference, were merged in the Christian Advocate. Whatever variety of opinions may exist as to the subsequent departures from this principle, there can be little question as to the happy effects of its operation at the time of which we are treating.

Amid the pressure of these cares, and the infirmities of declining health, it was Mr. Emory's delight to seek relief in the endearments of domestic life. In a letter, written after his return from New-England, to his sister Margaret, then unmarried, inviting her to take up her residence with him, he remarks,—"It is true I have a wife and children, but I am not insensible of the pleasure of the society of other relatives and real *friends*. I am getting old and gray-headed,—am often oppressed with too much care and business, and on the point of flying from it, but know not how, or where. I need the blandishments of those who have more patience, kindness, and pleasantness than I am always master of. I cannot but think that it would add much to the solace of my remaining days could our remnants be nearer together. Yet neces sity knows no law." It was with the most painful feelings that his family and friends saw Mr. Emory, then in the prime of his intellectual powers, thus suffering under physical debility. Indeed, such was the state of his health that he seems to have entertained serious notions of carrying into effect the thought, suggested in the preceding extract, of seeking some retreat, at least for a season. For this purpose, no place appeared to him to present so many advantages as Carlisle, Pennsylvania, which he visited in the fall

of this year, and which, from that time until his death, he seemed to regard as the spot where he would establish himself, when he could be permitted to enjoy a more permanent residence.

Not being able, however, to make suitable arrangements for having his place supplied, Mr. Emory resolved to persevere in the discharge of his office. In connection with its business he visited, in the spring of 1827, the Baltimore and Philadelphia Conferences, and, in the summer of the same year, the Genesee Conference, from which he set out on a visit to some of the western conferences, but, finding the fatigues of travel too great for his health, and that his colleague in the agency expected to be absent at this time at the Canada Conference, he proceeded no further than Pittsburg. It was after his return from this tour that Mr. Emory undertook the "Defence of our Fathers," already noticed. During the succeeding winter and spring he visited the South Carolina, Virginia, and Baltimore Conferences, after which he proceeded to the General Conference, held in Pittsburg in May, 1828, to which he had been elected as a delegate from the New-York conference.

It was at this conference, as already stated, that he was appointed chairman of the committee on petitions and memorials, and prepared the report, a copy of which has been given in the preceding chapter. He also took a prominent, and, as has already been seen, a most important part in the arrangements for dissolving the connection of the Canada Conference with the Methodist Episcopal Church.

At this conference Mr. Emory was elected general book agent, with the Rev. Beverly (now Bishop) Waugh as assistant.

On the fourth of September, 1828, a meeting was held in New-York for the purpose of organizing a Bible Society of the Methodist Episcopal Church, that which had been formed in connection with the Missionary Society in 1819 having been abandoned the next year. Being prevented by indisposition from attending on the occasion, he addressed to the meeting the following letter, in which he strongly advocates the measure:—

"Dear Brethren,—I very much regret that I cannot be present this evening at your meeting, in the object of which I feel a deep

interest. Indisposition and the wet and boisterous weather alone prevent me.

"The organization of a Bible Society of the Methodist Episcopal Church is an event to which I have long looked forward with anxious anticipation. When the Missionary Society of the Methodist Episcopal Church was first instituted, it was organized as a missionary and *Bible* society; for even then the need of a Bible society, under our own management, and in connection with our own institutions, was extensively felt. The subsequent organization of other Bible societies in which our brethren and friends took an interest, induced us to strike out this part of our original missionary system, under the impression that our want of Bibles might be, perhaps, as satisfactorily supplied from other sources. Our expectations in this respect have not been realized, and having no concentrating point of union among ourselves, nor any system in which our friends were generally and heartily agreed to co-operate, our exertions in this department of Christian benevolence have been both partial and crippled. That our brethren, in the meanwhile, have not been, however, coldly regardless of this cause, there is abundant evidence to demonstrate. On the contrary, their anxiety to be more extensively and efficiently engaged in it has been steadily increasing. The multiplication of other forms of benevolence and of other means of enlightening and saving men, has been so far from diminishing our zeal for this, that it has manifestly increased it; and we believe it is now plain to the great body of our numerous branch of the Christian church, that our missionary, Sunday school, and tract societies, must be regarded as incomplete till we have added to them, and crowned (not to say consecrated) them with a Bible society of similar organization.

"It is too late in the Christian day to argue abstractly the merit of the Bible cause. And that any should impute to us, in organizing a Bible Society of the Methodist Episcopal Church, any design to impede this cause, would demand from us the long-suffering of Christian forbearance more than any serious reply. Notwithstanding the spirited and noble exertions of the British and Foreign Bible Society, with its numerous and powerful auxiliaries,

and its kindred societies abroad; notwithstanding the efforts of the American Bible Society and its extensive branches, and the efforts of the Philadelphia Bible Society, the first in America, and which, to this day, I believe, has maintained its independent existence, a great destitution of the Holy Scriptures is still felt; and, in fact, a very small portion of the globe is yet supplied. And if we consider the steadily advancing increase of population, and the corresponding wear, and waste, and loss, of the books already published, it is perfectly demonstrable that a great increase of effort is yet indispensable for the accomplishment of the sublime object of supplying every human creature, capable of using them, with those living and sacred oracles which show unto us that eternal life which was with the Father, and which are able to make us wise unto salvation through faith which is in Christ Jesus. For we maintain that a copy of the Holy Scriptures ought to be not only in every family, but the sacred property of every individual. And that were it for this alone, our sabbath schools should never cease their efforts till every individual among us is enabled at least to search for himself the word of life; nor our Bible societies till every individual is supplied with a copy; nor our missionary societies till the gospel is preached to every creature; nor our tract societies till their insinuating and silent monitors complete the work of silent reproof and of private reformation; nor any of them till the consummation of the grand mystery of God, when his kingdom shall be with men, and the whole of the divisions of the grand army of his martyrs, confessors, preachers, and teachers, of every denomination, of every charitable association, and of every nation, and kindred, and tongue, shall be united, under the one great Leader, in the universal shout of victory, 'Hallelujah! for the Lord God Omnipotent reigneth!'

"In the mean time, the only question for our Christian consideration is, In what way can we most effectually contribute to this grand result? a result which we all unite at least in desiring and aiming to promote.

"In all extensive and systematic operations of this description, we have repeatedly expressed our opinion, that, in the existing state of civil and religious society, it is better that the different leading de

nominations of Christians, who have sufficient numbers and means, should manage and conduct their own affairs in their own way. All our experience has confirmed us in this sentiment, and has at the same time abundantly proved that our efforts, on this plan, are more efficient, more successful, and more satisfactory. This we are sure is the sentiment of our brethren generally with regard to the societies of a similar description which have been already formed among us; and we have satisfactory evidence that a similar opinion generally exists as to the expediency of forming a Bible Society of the Methodist Episcopal Church. Of this we had strong proof in the almost unanimous vote of our late General Conference on the subject; and this vote has been loudly and urgently seconded, by the numerous calls upon us since, to proceed in the matter without delay. If, therefore, we are really desirous of promoting the Bible cause, there can be no hesitation as to the propriety of our proceeding, and of adopting the measure now proposed. Not in hostility to other societies of a kindred character and object—God forbid! but as co-workers with them in the same great cause. And if we shall be enabled to convince all such, as we trust we shall, that our exertions, however small in themselves, are nevertheless aimed to give additional impetus to the great Christian movements of the day, we flatter ourselves that we shall receive the friendly encouragement, and the Christian salutation of 'God-speed.'

"Allow me to advert to one topic more, and I am done.

"The institutions and modes of operation, in the Methodist Episcopal Church, in reference particularly to our itinerant system, are of a character so peculiar, that we have always believed, and do still believe, that, with the same amount of means, we have it in our power to accomplish more than any other denomination This we say without intending any disparagement whatever of the laudable zeal and liberality of other denominations. Yet believing this, as we do, it is our duty, as we conceive, to husband our humble means to the utmost possible extent; and by the economy and efficiency of our own peculiar plans, to make them productive of the utmost possible results, in the accomplishment of our common objects. I will only add, that it is in contemplation to adopt mea-

sures, in connection with our Book Concern, to furnish not only Bibles, but also Sunday school books and tracts, at rates much lower than we have ever yet been able to furnish them: a plan for which purpose, combining the *three* objects, will shortly be submitted.

"With these views, were it admissible for an absent person to do so by letter, I should most heartily rejoice in being permitted to move that we now proceed to organize a 'Bible Society of the Methodist Episcopal Church;' and I should most earnestly hope, and still more rejoice, that the measure might meet the unanimous approbation of our brethren. And New-York, I hope, will set the example and lead the way.

"Very affectionately, &c.,

"J. EMORY.

"September 4, 1828."*

The plan for diminishing the price of Bibles, Sunday school books, and tracts, referred to in the preceding communication, was what has since been known as the PUBLISHING FUND plan, by which it was proposed to raise, for the above purpose, during the current year, the sum of one hundred thousand dollars. It originated with Mr. Emory, and, having been adopted by the three societies concerned, was advocated by him, on their behalf, in an address to the Church and its friends. The following extract from this able paper will explain the origin of the measure:—

"*Address of the Managers of the Bible, Sunday School, and Tract Societies of the Methodist Episcopal Church.*

"The managers of these societies, in conjunction with the agents of our General Book Concern, have resolved to make a *joint* effort for the *efficient* prosecution of our common objects. God has blessed us in all our borders, temporally and spiritually. A thousand times we have exclaimed, 'What hath he wrought?' And yet the fields are opening before us, and still whitening to the harvest. The vast extent and the immense improvements of our country; its rapid growth, both in population and resources; the great and steady increase of our own denomination as a body of Christians,

* Christian Advocate and Journal, vol. iii, No. 2.

and our consequent obligations as stewards of the manifold grace of HIM whose we are and whom we serve, and who requires us to excel in good works; our own growing resources, which ought to be consecrated to the Author of our mercies; the wants of the millions, of every age and sex, who sit in darkness, or in guilt, and who must increase with the rapidly and vastly increasing population, without increased efforts for their good; the zealous and highly liberal efforts of other denominations, and our own special call, as we have from the beginning believed to be the design of God in raising us up, to aid in spreading Scriptural holiness over these lands: in a word, the cause of God and of our country, of the rising generation and of posterity, demand of us, at this crisis, an exertion bearing at least some ratio of proportion to our obligations and to our means.

"The present is an era in our history of unparalleled interest. In the great spiritual and moral objects avowedly contemplated by the benevolent institutions and the Christian movements of the day, we have repeatedly declared our cordial and entire concurrence. With regard to the means of accomplishing them, we have differed. For various reasons, repeatedly assigned, we have considered it our duty to decline the proposed 'national' combinations, which, in our view, threatened for a while to swallow up, and absolutely to annihilate, every other plan of operation in our country. Such a result we still believe would have been pregnant with hazard. This sentiment does not by any means necessarily imply an impeachment of the Christian motives of those who may have differed from us in judgment. Our resistance to the consolidation of denominations in effect, has had, we believe, a happy influence. But does it free us from our responsibilities as stewards of the mysteries and of the mercies of God? Does it release us from our obligations to contribute our full share toward the great work of civilizing, moralizing, and Christianizing the world? It does not. On the contrary, it increases both, since, from the stand we have taken, it is peculiarly incumbent on us now to see to it that the great and common cause shall, at least, sustain no loss by our course. If we desire, indeed, to be 'a peculiar people,' redeemed 'from all iniquity' by the precious blood of HIM who, for this purpose, 'gave himself for us,'

let us not forget that we cannot sustain this high character without being, at the same time, and in a correspondent degree, 'zealous of good works,' for which also Christ died.

"The great object of the Methodist Book Concern, from the beginning, has been to serve as an auxiliary in the spreading of Scriptural truth and holiness. With this view, it has been the medium through which our Sunday school books and tracts have been issued, and it is intended also to be the medium for the publication of our Bibles and Testaments. The well-known character and the established credit of this institution, under the direction of the General Conference, and, in the intermediate years, of the New-York Conference, is an ample guarantee for the faithful application of funds. Hitherto almost the whole business of our general benevolent associations has been performed through the agency of this Concern, with the aid of its agents abroad. And whatever expenses, or risks, or losses, have been incurred, either in the general depository, or by supplying the auxiliary depositories, over so extensive a country, have been wholly borne by this establishment. If it were practicable, as in ordinary cases, to establish the prices of such publications so as to cover all such expenses, and risks, and occasional losses, and to provide for such additional service as may be required, this might, perhaps, still be done. But the terms on which Sunday school books, tracts, Bibles, and Testaments, are now expected, will not admit of this; nor, in the prospect of the vastly increased demand, will it be possible for us, in this way, to maintain any thing like a fair and honourable competition with other institutions, which were originally endowed with large funds, and are still largely assisted both by regular annual contributions and by occasional donations: whose treasuries, nevertheless, we are assured, are still usually exhausted, and their calls for further aid are frequent and earnest. The consequence to us must be, either that the Methodist Book Concern, if left single handed and unaided, must be run down, and its great and benevolent objects be defeated, or our own publications, of the description mentioned, must be 'forced out of circulation.' To prevent which, if we mean to prevent it, ways and means must be devised to aid this establishment. It only remains for us, therefore, to determine

whether we will aid our own institutions, or contribute our funds elsewhere. For give we must, somewhere, and continue to give, as God shall continue to bless us, and as occasions and objects continue to rise before us. Without this we cannot, we ought not to maintain our name, or standing, as a Christian people. Shall we, then, refuse to give at home, and suffer our own institutions to flag or fail; and, after all, from sheer shame, if from no better principle, be compelled to give elsewhere? We say, No.

"In view of the facts and premises above stated, the managers of the Bible, Sunday School, and Tract Societies of the Methodist Episcopal Church, have resolved, jointly, to co-operate with the agents of the Book Concern, and their auxiliary agencies, to raise a fund to be vested in that Concern, as a permanent and certain resource for the accomplishment of their common objects. And they have resolved to aim at a foundation broad and strong, in view not only of the wants immediately pressing on us, but also of those of which the vast prospect opens before us; and to erect a superstructure from which, with the divine favour, streams of blessing may flow to generations yet unborn."*

The mode in which the plan was to be carried into operation, was more briefly stated in the following communication to the Christian Advocate and Journal, which, it is believed, was also written by Mr. Emory:—

"*Publishing Fund.*

"Messrs. Editors,—Those of your readers who have not particularly noticed the joint address of the managers of the Bible, Sunday School, and Tract Societies of the Methodist Episcopal Church, contained in your one hundred and eleventh number, are respectfully requested to turn to it, and give it an attentive reading. The fund therein proposed to be raised, it will be observed, is to constitute a *publishing* fund, in aid of the *three* societies jointly: so that those who contribute ten dollars to this fund, as proposed, will really be contributing three dollars thirty-three and one-third

* Christian Advocate and Journal, vol. iii, No. 7.

cents only in aid of each society. The object of the fund is to lay a permanent foundation for conducting the operations of these societies on an extensive scale, embracing the whole extent of the United States and territories, and Canada. It is, further, to enable the societies to reduce the prices of their publications to the lowest practicable rates, by aiding them with the means of defraying all the necessary expenses of publication, except those of *paper* and *press work*. Other societies—the American Bible Society, the American Tract Society, the American Sunday School Union—have all been thus assisted to a large amount, and are still receiving large and constant contributions. They could not otherwise issue their publications at so low a rate. Neither can our societies. It has heretofore been done at the expense of the Book Concern, in consequence of which the agents have been obliged to fix the prices of some things higher than they wished, to prevent actual and heavy loss. But the prices *must be reduced*, and the demand is becoming so great that the Book Concern cannot, unaided, bear the burden; neither ought it. It is itself a charitable institution, and has not one cent of funds to spare. The agents, who are intrusted with the management of this institution, are not at liberty to divert its avails from their legitimate objects. It was their duty, therefore, to give notice, as they have done, either that the publications of the Sunday School Union, Tract, and Bible Societies of the Methodist Episcopal Church, must be fixed at a *higher price* than those of other societies, or be *discontinued*, unless aid be furnished on the plan proposed. To fix them at higher prices would be, in effect, to discontinue them. Our friends, we believe, are not prepared for this. They are able to prevent it, and will prevent it.

"The funds contributed will be invested as follows:—One half in such a portion of the extensive buildings of the Book Concern as are requisite for the *general depositories* of the three societies: for necessary *agency* and *clerks' offices*, *printing office*, *bindery*, and for the transaction of the general business, and also in *stereotype plates*, printers' and binders' *presses*, and all the requisite apparatus for printing and binding on the scale contemplated. For these objects, in part, the Book Concern has already incurred a

considerable debt, particularly by enlarging the buildings, and making them in a great measure fire proof, and by the purchase of stereotype plates to a large amount. These are known to be particularly expensive in their first cost, but contribute greatly to the facility of publishing, and to the ultimate reduction of price, if the sales are extensive. The agents are also engaged at present in a careful examination of the latest and most improved inventions for printing in Europe or in America, with the view of bringing them to the aid of these societies. For this also funds will be necessary.

"The other half contributed is intended to constitute a permanent fund, the *interest* of which only shall be appropriated, to cover the following current annual expenses, namely, for *packing*, *carting*, and forwarding books and tracts, with the requisite *clerkship*, *fuel*, *lights*, *insurance*, *ground rent*, and *postage*, the latter item of which alone will probably increase to little less than from one thousand to one thousand five hundred dollars per annum. It would be highly desirable to prevent so heavy an expense on this score. But with all their exertions hitherto, the agents have not been able to do it. For the constant carting it is necessary to keep a horse, the expense of which, in the city, is considerable. The service of agents, also, in selecting and preparing the publications, and in superintending the business, is indispensable. With a view to this extra labour, in part, the last General Conference appointed an additional agent, which must necessarily enhance the expense of the establishment. And although the agents will derive no personal benefit whatever from any funds which may be contributed, (for not one cent will thereby be added to their support, though much is added to their labour and care,) yet, as before said, it is manifest that the Book Concern ought not to be left alone to bear this whole expense, nor can it continue to do it. To persons of reflection it certainly is not necessary to say more to convince them that three thousand dollars per annum is, in fact, in a city like New-York, a small sum to cover all the incidental and necessary annual expenses, for the three societies, as above mentioned.

"I sincerely rejoice that this plan has been devised, and hope it will be fully accomplished. Those who have been at the founda-

tion of it, and those who shall contribute to it, will rejoice in years to come; and generations shall rise up and call them blessed. It is a great work, and requires the prompt and cheerful help of every friend. Let each lay by him in store as God has blessed him; and on or before *thanksgiving* day let him cast in his offering. Our sisters and female friends will also help. In states where no thanksgiving day has been set apart, let each set apart one for himself, between this and new-year's day. Let all think of it on their knees before God, and follow the suggestions of the good Spirit, and of their enlarged hearts; and let not our wealthy friends forget that they are stewards in trust, to make up the deficiences of our many poor. I have already, Messrs. Editors, given ten dollars as some little practical proof of good will, and such as I think will satisfy you best. Yet I am not entirely satisfied with myself. I think I ought to do more; and before the first of January I mean to try, both by something additional from myself, and by soliciting the aid of others. A CONTRIBUTOR."*

The value, nay, the indispensable necessity of a measure like this, can be understood only by those who have an adequate idea of the powerful opposition with which the Methodist Book Concern had at that time to contend, and the impossibility that the Methodist Bible, Sunday School, and Tract Societies should otherwise be able to furnish their publications on as moderate terms as institutions, which, under a national character, were enlisting aid from every quarter, avowedly to enable them to drive all other books out of circulation. Although the proposition was not met so extensively and so rapidly as had been hoped, and the public attention has been, in a measure, diverted from it, by the disastrous fire, which consumed the whole establishment, yet its beneficial effects are felt and acknowledged to the present time. It is true that the Bible Society of the Methodist Episcopal Church, which was then formed, has since been dissolved, and a union formed with the American Bible Society. It must not be supposed, however, from this that the separate organization was uncalled for at the time. On the contrary, the Methodist Church is no doubt indebted in a good

* Christian Advocate and Journal, vol. iii, No. 12.

degree to that measure, for the favourable position which she now occupies in the General Union.

In the latter part of 1828, Mr. Emory took a violent cold, which threatening to settle upon his lungs, he was induced again to visit the south. Accordingly, taking ship for Charleston, he attended the South Carolina Conference at that place, and afterward the Virginia and Baltimore Conferences.

How Mr. Emory employed his time during these tours may be inferred from the following extract from a letter to his colleagues :—

"Baltimore, March 19, 1829.

"DEAR BRETHREN,—My visit to the south was not only with the hope of relief from the indisposition with which I was afflicted before I left New-York, but also to attend the southern conferences. So far I have been enabled to do so, and to transact the extensive business of our agency at the South Carolina and Virginia Conferences, and at this ; and also to promote the general interests of our periodicals, and our Bible, Sunday school, missionary, and tract operations—in all of which I am happy to find that our brethren generally take a lively interest, and cordially approve of our plans and proceedings. I have also made personal examination on my route into the facts and causes as to the irregularities of the mail in transmitting the Christian Advocate and Journal, and have had an interview with the late postmaster-general on the subject."*

As editor of the books, it became Mr. Emory's duty to take charge of the Methodist Magazine. This work had been commenced in 1818, being the first Methodist periodical in the country, unless we may except occasional publications of the kind, whose short-lived existence served rather to check than to encourage any similar attempt. At first it had consisted mostly of extracts from other works, but had continued to increase in interest and in original matter until after the establishment of the Christian Advocate and Journal, when, that paper appearing a more appropriate vehicle for most of the former contents of the Magazine, Mr. Emory deter-

* Christian Advocate and Journal, vol. iii, No. 30.

mined to change materially the form and style of the latter. Accordingly, after having been suspended during the year 1829, it was issued quarterly instead of monthly, and was devoted to subjects of more permanent and general interest than before; as also to reviews of recent publications. The first number of the Methodist Magazine and Quarterly Review, as it was now called, was issued in January, 1830, and from that time till the General Conference of 1832 was conducted by Mr. Emory, who also wrote the principal original articles. This work was received with general favour, and its continuance in the same form has already exercised and is likely still to exercise a powerful influence on the literary and theological character of the church.

About this time he was appointed one of the committee of the New-York Conference, to superintend the organization of the Wesleyan University, in which he took a deep interest. He was also shortly afterward a member of the convention of literary gentlemen from different parts of the Union, which was held in the city of New-York, to deliberate respecting the interests of education in general, but with special reference to the establishment of a university in that city, on an enlarged and liberal scale. He attended its sittings with much interest, and took an active part in its proceedings. He was afterward appointed a member of the standing committee of the university, but soon resigned the office.

During his absence at the Philadelphia Conference in the spring of 1830, his family was visited by that terrible malady, the scarlet fever, in its most malignant form, which attacked all the children, except one, and to the youngest of them, a lovely boy about six years old, finally proved fatal. So rapid was the progress of the disease, that he died ere his father could return home, thus adding poignancy to an affliction, in itself most distressing to a parent's heart.

The afflicting bereavements by which Mr. Emory had been previously visited might be expected to have schooled his heart to such losses. But when this child, who had become peculiarly endeared to him by a most amiable and affectionate disposition, whose playfulness and prattle had been wont most delightfully to

relieve him from the fatigues and cares of business, and to the development of whose moral and intellectual powers he was looking forward with pleasing anticipations, when *he* was cut down, all the feelings of a father gave way. But none but a father can express them. He thus communicated the mournful event to his sister:—

"New-York, April 20, 1830.

"My Dear Margaret,—You have been disappointed in not meeting Ann and our darling Thomas yesterday on the Eastern Shore. But our affliction is greater than yours; yes, Margaret, I returned from Philadelphia yesterday, and found my Thomas *a corpse*. I shall hear his dear little tongue, and enjoy his soothing, sweet, affectionate prattling no more. Indeed, I can hardly see to write, and am compelled to stop to give vent to the overflowings of an afflicted heart. On Saturday I received information that Thomas was dangerously ill, and immediately endeavoured to procure a seat in the mail stage, but could not, every seat being previously taken both for Saturday and Sunday, and no steamboat to go till Monday morning. I was, therefore, compelled to wait. On my arrival yesterday evening I found that he had expired on Sunday night, and was no more permitted to see his delighted eye at meeting his papa, nor even to enjoy the mournful satisfaction of soothing and supporting the dear little sufferer in the agonies of death. He had, indeed, entwined himself very closely about my heart, but God is wise, and just, and good, and I bow in mute submission. Our house is yet a scene of affliction.

"That we shall have your sympathy, and that of our friends, we do not doubt. We need also your prayers, for the hand of the Lord has been heavy upon us, yet good is his will.

"With love, &c.,

"Your affectionate brother."

In the fall of the same year he was called to mourn the death of his youngest sister, Mrs. Sellers, whose early piety, suffering life, and triumphant death have already been commemorated. Some time before her dissolution he addressed to her the following letter of affectionate and Christian consolation:—

Letter to his sister in prospect of her death.

"New-York, July 15, 1830.

"My Dear Sister,—The account of your declining health, and of the severity of your sufferings, in some of Dr. Sellers' late letters, has given us great concern, and most gladly would we manifest it, were it in our power, by administering in person to your relief. It is a consolation, however, to us, and surely not a small one, as we trust it will be to you as well as to us, to know that you have not only the support and assistance of a kind and affectionate husband, and that Caroline* is able to be a comfort and help to you, but especially that you have a Friend that sticketh closer than a brother, a sister, a daughter, or a husband: an ever-present, all-mighty, all-wise, all-gracious Friend, who alone *can* help us, and *will* help us when all other friends fail, and especially then delights to help us: who will never leave us nor forsake us. His support, I trust, you have. Then all is well. And though for a season he may seem to make darkness his pavilion around about him, yet justice and judgment, and love and goodness, are still the habitation of his throne. Indeed, the very dispensations which may often seem to us most mysterious, and most severe, may be those which our heavenly Father orders in most tender mercy. Let not your faith forsake its hold. He that spared not his own Son, but freely delivered him up for us all, how shall he not with him also freely give us all things! grace and glory, and every truly *good* thing, as affliction itself may be, in his infinitely higher and juster view. These gospel truths, I know, are all familiar to you, and I rejoice that they are so. I trust that you feel their truth, and will continue to do so in all your trying hours. We are happy to hear of your tranquil state of mind, and of the calm and steadfast confidence with which you repose on the bosom of an all-sufficient Redeemer. He has been the guide of your youth, the stay and comfort of riper years, and when even your heart and your flesh shall fail, will be the strength of your heart and your portion for ever. Perhaps we can hardly hope for your restoration to *health*, a blessing of which you have been so long deprived: yet, should God be pleased to spare you, and to permit us to meet again, it would, doubtless, afford us great and mutual pleasure. But if this

[* Her daughter.]

be not for us, in this checkered, fleeting world, then may it be our happier lot to meet in heaven. * * *

"Believe me, dear sister, your ever affectionate brother,

"J. EMORY."

In April, 1831, Mr. Emory was elected the fourth vice president of the Missionary Society of the Methodist Episcopal Church, having previously filled the office of corresponding secretary. The remainder of his time at the Book Room was occupied in the duties of the principal editorship and agency, which, though incessant and laborious, afford but little of incident that would be interesting to the general reader. As the period of his labours in that establishment began to draw toward a close, the reputation which he had acquired throughout the whole connection, for superior talents and energy, caused numerous efforts to be made to secure his services in other important institutions of the church, particularly in its rapidly multiplying and rising colleges. The presidency of Madison College, then in operation at Uniontown, Pa., and of Alleghany College, at Meadville, Pa., were successively offered to him, and finally he was elected president and professor of moral science in Randolph Macon College, Va. This last he was much inclined to accept, and had he done so, none can doubt the success with which he would have met, whether as an instructer or a governor of youth. He, at length, however, declined all these invitations, for reasons, which may be best given in his own words, when writing to the Rev. John Early, chairman of the board of trustees of Randolph Macon College :—"I trust I need not repeat how sincerely my best wishes attend your exertions in the cause of education, nor the pleasure I should take in contributing any small service in my power toward your success. Considering, however, the confinement which such a situation would require of me, the studies to which it would oblige me to devote myself, in order to discharge its duties as I should wish, and the effect which such a course would be likely to have upon my health, already needing rather relief from the arduous duties of my present post, I am under the necessity of declining the acceptance of your kind invitation."

To the General Conference of 1832, Mr. Emory was sent as a

delegate from the New-York Conference, receiving from that body a most gratifying mark of their esteem and confidence, in being elected to that office by the highest number of votes, but one other having obtained the same number.

The part which Mr. Emory took at this General Conference was marked by his usual ability, especially in the debates which arose on Canada affairs and on the Book Concern. He was chairman of the committee on education, but the report, it is believed, was written by the Rev. Dr. Fisk.

During the session of the conference, Mr. Emory writes to his wife, (May 16,) "A pretty strong desire has been expressed for me to remain in New-York, and I have little doubt but I could have had a nearly, if not a unanimous vote to do so, if I would consent. But I have explicitly informed the conference that I could not, under any circumstances, consent to remain there. It is probable that I may, in consequence, have some respite for a while after this General Conference; but what will be my destination afterward I know not, nor does it give me much concern." What that destination would be, however, was pretty well anticipated by his brethren. For it having been determined at this conference to increase the number of bishops, attention was at once turned to him as eminently qualified for that high and responsible office. This proposed appointment had no doubt been suggested to him, as he himself expressed it, by the occasional intimations of partial friends, and the probability of it could not but have presented itself to his own mind, especially as he had long before received a strong vote for the office, but still it was a subject on which, with his characteristic delicacy and modesty, he never conversed, even with the members of his own family. The appointment was thus announced by himself to Mrs. Emory, May 26, 1832:—

"The General Conference having determined to constitute two additional bishops at this session, the election took place on Tuesday last, and resulted in the choice of the Rev. James O. Andrew, of Georgia, and your husband. Perhaps, from the occasional intimations of partial friends, your mind may have been in some measure prepared for this, and I trust the trial to you will not, consequently,

be so great as it might otherwise have been. The office is, indeed, a high and holy one, and I trust I am not wanting in a becoming sensibility of its great responsibility and weight. If you partake, as you cannot but do, in a sense of the obligation I am under for so distinguished a mark of the favour and confidence of my brethren, assembled in General Conference from all parts of our widespread charge, throughout the United States, I hope I may receive not only your consent and approbation for the fulfilment of their wishes, but your self-denying and pious counsels and prayers to assist and encourage me under so great and heavy a burden. Indeed, I must inform you, that, anticipating your kind and holy self-devotion in a cause of such importance, and under such a call of the Lord and Master of us all, as I humbly trust, I have already submitted to take upon me, at the holy altar, the solemn vows of office, in the midst of many prayers and supplications. The consecration took place yesterday, in the Academy, (Union church,) in the presence of the General Conference, and of a crowded audience, after a sermon by Bishop M'Kendree, designed both for a funeral sermon in memory of Bishop George, and for an ordination sermon. The rite of ordination was performed by the laying on of the hands of the four bishops, M'Kendree, Roberts, Soule, and Hedding, and of Thomas Ware and Ezekiel Cooper, the two latter being the oldest elders present."

CHAPTER XIII.

MR. EMORY IN THE BOOK AGENCY—CONTINUED.

As Mr. Emory's connection with the Book Concern, whether it be considered in reference to its influence upon that establishment and the church at large, or its development of his own character, must be regarded as one of the most important periods of his life, it will here receive a distinct notice. The author, unwilling to rely upon his own judgment in this case, has solicited, in the preparation of this chapter, the aid of the Rev. Bishop Waugh, Mr. Emory's

faithful and able colleague, during the last four years of his term, and of the Rev. Professor M'Clintock, of whose opportunity and ability to judge, his position then as book-keeper of the establishment, and since, as a successful minister and instructer, is the best evidence. From the communications, which they have kindly furnished, large quotations will, of choice, be made. Mr. Emory's services as book agent cannot be duly appreciated, by the general reader, without fully understanding the nature and objects of the Methodist Book Concern. These are thus briefly but lucidly stated by Bishop Waugh:—

"This vital appendage of the Methodist system, like most of its peculiar and excellent traits, may be traced up to the master mind, and active hand, of the justly celebrated founder of Methodism. The sagacious Wesley early saw that there was a power in the press which might be directed with great effect in demolishing the strong holds of error, prejudice, and sin, and which also, when properly applied, might greatly contribute to the moral and spiritual improvement of the community in general, and especially of serious inquirers after truth and professors of religion. Although there were many powerful advocates of Christianity at the period in which this great light of the church arose, yet in regard to the mass of the population of England, it may be truly affirmed, that their ignorance of morals and religion was deplorably great. Thousands and tens of thousands had not the time, or the inclination, to pore over the pages of an octavo, or a quarto, or folio volume, in quest of that knowledge which puffeth not up, but which humbles and sanctifies the heart. And if there were some who desired to be made wise on sacred and moral subjects, they could not procure suitable books on account of their high prices; for it must be remembered, that at the time to which we now allude there were no publications in the form of tracts, and small and cheap volumes. Even the Holy Scriptures were published at so great a price, that many, very many, were unable to purchase the word of life. Mr. Wesley saw these evils, and set himself to remedy them, as far as practicable. He wrote, transcribed, and published a number of tracts, containing moral and religious sentiments and instructions. These he distributed among the poor. He also compiled larger

works, by a judicious abridgment of voluminous writings, which compilations, together with his own compositions, formed an extensive, valuable, and cheap Christian library. In order to meet the demands, which were constantly increasing for such religious publications, he employed a printer and established a printing office on a small scale, whence many thousands of pages were annually issued to those anxious readers, who were rapidly multiplying throughout the united kingdom. This practice was continued down to the close of Mr. Wesley's eventful life, and perhaps nothing contributed more (except his personal ministrations) to build up and establish his numerous societies in enlightened and fervent piety, and strict and pure morality, than did those valuable treatises, large and small, which were issued from his press, and circulated by his ministry. This thoughtful man of God, while yet upon earth, made arrangements for the continuation of this branch of early Methodist economy after his death. His books on sale, manuscripts, copy rights, types, and presses, were placed in the hands of trustees, to be devoted to, and employed in the furtherance of an itinerant system of preaching the gospel. This trust has been faithfully performed; and in the enlarged, and enlarging Book Concern of the Wesleyan Methodists, we see, in part, the mighty results of this plan of spreading useful knowledge. The Methodist preachers who, under the direction of Mr. Wesley, first came into America, were instructed to circulate the books and tracts which he had published, as far as might be practicable, which was accordingly done, and to a considerable extent. It was, however, not until after the organization of the Methodist Episcopal Church that there was any attempt made systematically to publish and circulate Methodist books in this country. The first books which were issued from our own press were Alleine's Alarm and Baxter's Call, and the Methodist Hymn Book and Discipline. These were published by the Rev. John Dickins, who, on his own personal credit, furnished a small sum of money with which to commence the book business. From this almost imperceptible beginning has there arisen, slowly, and unobtrusively, the Methodist Book Concern, now the most extensive printing and book establishment in the United States.

"There were, in this institution, two objects which were designed to be secured. The first was, the diffusion among our societies and friends of such moral and religious information, as would co-operate with our preaching, in building up a holy and spiritual community; the second was, to provide a fund to be annually distributed among the conferences, to assist in meeting the expenses incident to the itinerant system of gospel ministrations, and especially to afford some relief to superannuated ministers, and their widows and orphans.

"The first was, indeed, not only the primary object, but was, in all probability, the only one, which was at first perceived or intended, and it was not until by experiment it was found practicable to supply books as cheaply as they could elsewhere be furnished, and yet realize some small profits, that the secondary object seems to have been contemplated. These, and these only, continue to be the objects of the Methodist Book Concern. There are no private interests provided for in this benevolent institution. Beyond the expenses, incidental to its management and operations, all the profits are equally divided to the several annual conferences from year to year. Although its facilities for the manufacture and circulation of books, by the agency of itinerant ministers and preachers, are not exceeded by any existing or practicable arrangement, whether of other denominations or individual publishers, yet there has been no departure from the original design in conducting its operations. Avoiding any interference with the book business at large, the Methodist Book Concern has been restricted to the publication and sale of such books as have been made necessary by the operations of the Methodist system itself. In the course of half a century this institution has been pursuing the noiseless tenor of its way, but it has not been an even tenor. It has passed through vicissitudes, some of which were not a little perplexing. It had, however, by the providence of God, and the favour of its friends, reached a commanding eminence, and was exerting a powerful and healthful influence among the thousands, and, perhaps, millions of its friends, until the 18th of February, 1836, when, from the highest degree of prosperity ever known in its history, it was by a calamitous fire nearly destroyed; a loss having been sustained of between two hun-

dred and fifty and three hundred thousand dollars, in buildings, stock, materials, presses, stereotype plates, &c. This, indeed, was a sudden and unexpected reverse, and most likely the effect of bitter animosity or reckless depravity; yet by the same favour which first built up the noble institution, shall from its ruins arise one more noble, more vigorous, and more extensive, in its means and results."*

That this institution had, from the first, been conducted with prudence and ability, needs no better evidence than to record, as its successive heads, such names as those of John Dickins, Ezekiel Cooper, John Wilson, Daniel Hitt, Thomas Ware, Joshua Soule, Thomas Mason, and Nathan Bangs. Its growth, however, was comparatively slow, for until 1808, its agents had, in addition to their other duties, the charge of churches; and so late as 1820, when the Rev. Joshua (now Bishop) Soule was about retiring from the establishment, the agents state, in their report to the General Conference, that until about a year before, they had continued "in addition to the editorial labour and the various branches of clerkship," "to perform with their own hands all the laborious work of the Concern, such as packing, hooping, and shipping boxes." In 1824, when Mr. Emory entered upon the office of assistant agent, the Book *Room*† was in Fulton-street, where a common store, with a counting room in the rear, sufficed for the transaction of its business. The Concern owned no real property. The basement story of a building, known as the Wesleyan Seminary, in Crosby-street, had been rented, two years previously, for a bindery, from which the books were conveyed to the store in a wheelbarrow: the printing was done by contract. The establishment, however, soon began to expand more rapidly. In 1824 a room was rented in the same building with the bindery for a printing-office, and in the following year the whole of the premises were purchased and the book-store removed to them. But even these new and enlarged accommodations were soon found too narrow for their rapidly ex-

* Bishop Waugh's communication was written in 1836. The prediction here made has since been verified.

† This is the name by which the establishment is still familiarly known; and it should be preserved to commemorate its origin.

tending business, and additional buildings were erected on the same lot. With the additional facilities which were now afforded, the force of the establishment was still further increased before the General Conference of 1828. This prosperity, however, was by no means, in reality, so great as it appeared to be. The extension of business had not been accomplished without a great increase of debt, and although there was now greater energy in the institution to effect its discharge, it may well be doubted whether this result would not have been wholly prevented by the system on which the business was conducted. "It was," continues Bishop Waugh, "a commission system. Thousands and tens of thousands of dollars worth of books were annually sent out to the several districts of the different conferences, to be distributed among the circuits for the purpose of being sold by the preachers having charge of the circuits respectively. The books were charged to the presiding elders; the preachers were required to account to them for the books which they had sold, and to return an account of the amount remaining unsold. On a change of presiding elders and preachers, there was usually an informal transfer, but the operation of this system was attended with serious difficulties, and great losses ensued. The particular reasons which show that such losses must naturally and almost necessarily result from such a system of business, need not now be stated. One of the most important steps taken by Dr. Emory in his connection with the Book Concern was, to recommend to the ensuing General Conference the abolition of the commission system, and the establishment of one based on an *actual sales* principle. Having suggested this plan to his colleague, it was concurred in, and at the next meeting of the General Conference, which took place in Pittsburg in 1828, the agents having recommended the measure to that body, it obtained their sanction and authority."

This, no doubt, appeared to many a bold step. The commission system had become incorporated into the very being of the institution, the preachers had become accustomed to its workings, they were used to having large amounts of books in their hands, with little or no responsibility for them, and now that the whole was overthrown, very confident predictions were, doubtless, made of the

failure of what many would consider a rash innovation. The new system, however, by its operation, soon vindicated itself.

"At that time," says Bishop Waugh, "the Concern was indebted upward of one hundred thousand dollars, more than two-thirds of which amount was for borrowed capital, and was at interest. There were, it is true, many thousands of dollars worth of books scattered abroad in various parts of the United States and Canada. Could these have been sold for even half their nominal value, the means of liquidating the debts due from the Book Concern (including the stock on hand at New-York) would have been ample. But this was impracticable. The two great objects which Dr. Emory aimed first to accomplish, were, the extinguishment of the debts due from the Concern, and the actual sale of the stock on hand, and especially that part of it which was daily depreciating, because of the injuries which were constantly being sustained by it, in the scattered and exposed state in which most of it was found. The ability, skill, diligence, and perseverance which he displayed in the measures devised by him for the accomplishment of those objects, have seldom been equalled, and perhaps never surpassed by the most practiced business man. His success was complete. Before the meeting of the General Conference he had cancelled all the obligations of the institution which had been so opportunely intrusted to his supervision. He had greatly enlarged the annual dividends to an increased number of conferences. He had purchased several lots of ground for a more enlarged and eligible location of the establishment, and had erected a large four story brick building as a part of the improvements intended to be put on them, for the whole of which he had paid. It was his high honour, and also his enviable satisfaction, to report to the General Conference, for the first time, that its Book Concern was no longer in debt."*

* The situation of Bishop Waugh, at that time, as Mr. Emory's assistant, while it makes him the best authority as to what was done, has precluded his claiming that share in the merit of its accomplishment to which he was so justly entitled. "It was," says Professor M'Clintock, "singularly fortunate—or rather I should refer it to the hand of an ever-watchful Providence—that his labours, during the second period of his incumbency, when the new measures, of which he was the author, were to stand the test of experiment, were shared and seconded by so able a head and so strong a hand as those of Rev. B. Waugh."

Condition of the Book Concern in 1827 and in 1831.

The following facts will give a more accurate, though not so graphic a view, of the rapid progress of the institution under its new management.

At the laying of the corner stone of an additional building for the Concern, July 5, 1827, there were in the book department, besides the two agents, three clerks; in the printing department, besides four superintendents of various branches, twelve compositors, eight pressmen, and twenty-six apprentices and others; in the binding department, one superintendent, two forwarders, five finishers, seventeen folders and sewers, and nine apprentices and others; and in the periodical department, seven clerks, besides the editor of the Christian Advocate and Journal. In October, 1828, there were twelve printing presses.

It would be interesting to compare with this the state of the same departments at the close of Mr. Emory's second term, in 1832. But, in consequence of the destruction of many of the records of the establishment, by the memorable fire in 1836, the means of doing this are lost. It appears, however, from other sources, that in August, 1831, there were employed, seventy-three men, forty-seven boys, and thirty-nine females, in all, one hundred and fifty-nine; and that there were, in the printing department, eighteen presses, one proof press, and one power press. An inventory, taken shortly afterward, (Dec. 31, 1831,) when part of the new buildings in Mulberry-street had been erected, shows a rapid increase during that brief period. As it has been only partially preserved, nothing can be ascertained but the number of printing presses, from which an approximate estimate may be made of the rest. They were as follows, viz.: eight imperial presses, seventeen superroyal, three medium, one proof press, and one Napier power press. Of these, the two last, with two of the imperial and twelve of the superroyal, had been bought within the six months preceding the taking of the inventory.

To this we add the following abstract of the exhibits made to the General Conference in 1824, when Mr. Emory was appointed assistant agent; in 1828, when he was appointed principal agent; and in 1832, when he left. It must be kept in mind, however, that the first two exhibits were made out under the commission system.

Exhibit of the state of the Book Concern in 1824, 1828, and 1832.

ASSETS.

	1824.	1828.	1832.
Accounts,*	$185,369.03	$225,571.48	$157,305.69
Due for Chr. Adv. and Journal,		25,129.47	23,213.53
Due for Magazine and Guardian,		2,808.60	2,269.20
Cash,	1,129.29	464.54	3,126.13
Books, bound and unbound,	77,699.33	143,616.47	105,721.49
Stereotype plates,	2,160.00	23,143.71	36,085.27
Printing paper, &c.,	52.50	2,000.00	10,733.75
Types, presses, &c. for printing,		10,532.78	15,446.35
Tools and materials for binding,	1,332.00	3,300.00	4,893.43
Real estate,		15,000.00	37,000.00†
Notes receivable,	2,260.13	5,331.25	52,950.86‡
Total,	$270,002.28	$456,898.30§	$448,745.70‖

LIABILITIES.

On book account,	$3,151.15	$4,065.41	$2,803.53
Notes on interest,	33,636.52	84,352.42	2,570.17
Not on interest,	11,754.83	12,782.97	5,354.48¶
Total,	$48,542.50	$101,200.80	$10,728.18

DISBURSEMENTS.

To the Annual Conferences,	$13,800.00	$12,000.00	$26.550.00
For salaries, &c., and for expenses of the establishment,	23,902.36	37,667.60	71,292.26**
Charges to profit and loss,	13,358.16	27,941.39	70,685.55††
Total,	$51,060.52	$77,608.99	$168,527.81

* Those for 1824 and 1828 were not all for books actually sold, but in general for books sent to be sold on commission.

† The property actually cost $41,646.35.

‡ About $40,000 of this were on interest.

§ See N. B. at the bottom of the page.

‖ To make this exhibit, however, correspond with that of 1828, the agents state that there should be a deduction from this amount of $20,949.12.

¶ Mostly due to N. Bangs, treasurer of the Missionary Society.

** The postage alone, for the four years preceding this exhibit, amounted to $4,518.72.

†† The increase in this charge was no doubt occasioned principally by losses on the books which had been scattered through the country on the old commission system, and which had greatly depreciated in value.

N. B. At the General Conference of 1824, the committee on the Book

Causes of its increased success.

The extraordinary success indicated in the above statements may be attributed, in part, to the new elements of success which were infused into the system of business, and in part to the peculiar energy with which they were brought into action during Mr. Emory's administration. The cash principle placed money, for carrying on the business of the Concern, at once in the hands of the agents. Instead of *paying* interest on funds for necessary purposes, the agents were in the *receipt* of interest upon all bills of books which were not paid for on delivery. Here then was a guarantee, at once, against that most dangerous and subtle enemy of mercantile prosperity, the necessity of borrowing money, with a view to extensive credit operations. The character of the establishment, also, for safety and promptness in business, was soon established, and so high did it become indeed, that occasional loans for short dates which were applied for at bank were made upon the credit of the Concern, without any bonds, judgments, or sureties. In consequence, also, of the increased economy of the system, the terms of sale were so much more favourable to the preachers themselves,* that after the first feelings of doubt and apprehension had subsided, they began to circulate the works more extensively than ever. But whatever inherent energy there may have been in the system itself,

Concern, in their report, thus expressed themselves respecting the mode of estimating the value of the Concern :—

"We believe that, owing to the method of estimating the stock which the agents, one after another, have followed, to show what has been the increase from one General Conference to another; and from a consideration of bad and doubtful debts, and such other stock as may be lost, injured, and unproductive, the net and real value of the stock is considerably less than the estimated amount represents it to be; and we recommend that, in all future exhibits and estimates, there be such a per centum deducted from the gross nominal amount, and such an allowance for bad and doubtful debts, and for unproductive stock of little worth, &c., as to exhibit an estimate of the real value of capital and income."

In accordance with this recommendation, the agents, in their exhibit for 1828, after making the necessary deductions for losses, &c., present, as a safe estimate of the capital of the establishment, $130,002.02; and in 1832, after similar deductions, $199,424.83.

* Under the commission system, they were only allowed eighteen per cent., of which six per cent. went to the presiding elder.

its great success was undoubtedly owing much to the ability with which it was administered.

Some prominent traits in Mr. Emory's business habits are thus sketched in the communication from Professor M'Clintock, already referred to, from which, though not designed for publication, the author has taken the liberty to quote :—

"1. *Promptness.*—No man ever knew him unprepared for a contingency; none ever found him behindhand with his engagements. It was well understood among the clerks, that if Dr. Emory wanted any thing done by such an hour, it must be forthcoming. It was no part of his plans of employment to put off until to-morrow the business of to-day. His promptness was afterward remarkably exhibited in his official deportment as president of conference, where no question, however difficult, ever caught him unprepared. *Semper paratus* was indeed his motto. Of course he wasted no time—he was never seen 'unemployed—never triflingly employed.' During all the time of my connection with the Book Concern, I do not remember to have known him *once* to spend fifteen minutes in occasional conversation with preachers or others *dropping in.* He would exchange the common courtesies of society—and if any *business* were to be attended to, he was ready for it; if not, he very soon let it be understood that *he* had occupations on hand which were not to be neglected.

"2. *Accuracy.*—It might be supposed that the mind which gave birth to those broad and comprehensive schemes which resulted in freeing the Book Concern from its debts, and placing it upon a permanent basis, would not be able to descend to the details of business, and to take cognizance of even the minutest features of the establishment. But this unusual combination of powers existed in Dr. Emory. Of course, during the last years of his stay at New-York, he had little to do, directly, in superintending the actual business of the Concern, as that department was carefully and thoroughly managed by his efficient colleague, Rev. B. Waugh; but still, when his attention was accidentally attracted, by any seeming irregularity, the few words that he spoke generally sufficed to evince his knowledge of the business in all its departments. He knew how books should be kept; how orders should be filled; how

difficult accounts should be settled; in short, how all the varied and intricate machinery of so extensive an establishment should be kept in constant and harmonious action.

"3. *Uniformity.*—There was no unsteadiness in Dr. Emory's business habits. He was not, as too many men of talents are, active to-day and indolent to-morrow; vigorous one day and torpid the next; but his activity was uniform, not controlled by his feelings, but founded upon principle. This uniformity was a striking feature of his character in all its aspects. It gave additional value to his varied talents, by ensuring their constant and unwavering activity. The great importance of this principle or habit, whichever it may be, cannot be too strongly insisted on. The most vigorous minds are often rendered comparatively useless, and the lives of the most powerful men made, in a great degree, unfruitful, by the want of it; while, on the other hand, its possession has enabled mediocrity to surpass genius in the race of life. But in the case of Dr. Emory, it was superadded to rare intellectual endowments and elevated moral feelings; and coming in aid of these, it formed for him that commanding character, which, at the time of his death, was rapidly creating the opinion that he was destined to become the leading spirit of the Methodist Episcopal Church.

"4. *His deportment toward his subordinates* could not be better characterized than by its results; he left the institution with the regrets of all that were attached to it during his agency. Some may esteem it a small matter that he was able to secure the *affection* as well as the *respect* of those who were accustomed to look up to him as their employer; such, however, it does not appear to me. There is no surer exponent of a man's real character than his conduct toward his inferiors. There are some men who seem to consider it a duty to lord it over those who may be in any way dependant upon them, or inferior to them, with a steady, overbearing tyranny: in nine cases out of ten, these very men will be found to be intriguing and cunning in their intercourse with equals, and fawning sycophants toward their superiors. None of these traits were to be found in Dr. Emory's character; the same urbanity that marked his intercourse with men of his own age and standing, characterized his conduct toward the youngest clerk in the Book

Concern. He never forgot the rules of genuine politeness; he was, in the truest sense of the word, a gentleman. While the mental habits of which I have spoken caused a directness in all his communications, which those who did not know him might suppose to be sternness; no one ever received from him a word calculated to wound the feelings or to hurt the tenderest sensibility. I speak without hesitation, then, and I am sure that I express the opinion of my fellow clerks, when I reiterate the sentiment, that Dr. Emory not only gained their esteem by his high moral and intellectual qualities, their respect by his elevated character and gentlemanly deportment, but their affectionate regard, by the uniform and intrinsic kindness of his feelings and conduct toward them. On this point I could dwell at great length, were my personal feelings to govern my pen."

Were all the difficulties recounted which Mr. Emory had to combat in bringing the Book Concern to the high state of prosperity in which he left it, and which, notwithstanding the severe losses sustained by the fire of 1836, it has since enjoyed, the merit of his achievement would be greatly enhanced. But such details would be alike uninteresting and uninstructive to the public. And it is believed that, after the simple recital of facts which has already been given, the reader is prepared heartily to concur in the sentiment with which Bishop Waugh closes his communication—"Not only will Dr. Emory's name be of precious memory as a man, a Christian, a minister of Christ, and a Methodist bishop, but, in the annals of Methodism, he will stand unrivalled as the sagacious, enterprising, and indefatigable head of the Methodist Book Concern."*

* For the important report on the Book Concern, which Mr. Emory made to the General Conference of 1832, see Appendix.

Closing scene of the General Conference of 1832.

CHAPTER XIV.

MR. EMORY AS BISHOP—HIS FIRST TOUR.

THE General Conference of 1832, at which Mr. Emory was elected bishop, had not closed, before an opportunity was afforded of showing how worthy he was of the high honour, which had been conferred upon him. The session of the conference had been protracted to the period at which it usually closed. The members, many of whom were far distant from families which they had not seen for several weeks, and all of them long absent from charges which were suffering, perhaps, for want of their pastoral care, began to be impatient for their return home. At length it was understood that so many of them had engaged their seats in the public conveyances for the next day, that the conference must, of necessity, be broken up for want of a quorum. At the same time, a mass of important business yet remained on the table unfinished. In this emergency, it was proposed to hold a night session. But the older bishops, worn down by the arduous and protracted session, declared themselves physically inadequate to the effort of presiding. At length Bishop Emory, who had been but recently consecrated, consented to undertake the office. On taking the chair, in the evening, he called the attention of the conference to his peculiarly embarrassing situation,—that at a time of so much hurry and excitement, his was a difficult post for any one to fill, but especially was it so to one who had never before presided over their deliberations;—and begged, therefore, indulgence toward himself, and forbearance toward one another. But such was the intense anxiety of individual members to get their favourite measures through before the close of the session, that business had scarcely commenced before confusion ensued. With that firmness and dignity which never forsook him, even amidst the greatest excitement and in the most trying circumstances, the bishop arose, and assured the conference that unless proper form was observed in their proceedings, and the authority of the chair respected, it would be impossible to get through with the business. Order was at once restored, and in a sitting of four hours, the business of days was

Bishop Emory starts on his tour. Mode of travelling.

disposed of with great satisfaction. It was the first time that Bishop Emory had presided in the General Conference,—and it was the last.

Immediately after the close of the conference Bishop Emory proceeded to settle his family in Baltimore, which, for the time at least, he had selected as his place of residence, and to arrange his private affairs preparatory to his episcopal tour. This duty performed, he set out, on the 23d of July, to attend, according to the plan of episcopal visitations, the Pittsburg, Ohio, Kentucky, and Holstein Conferences, a journey which occupied him until the ensuing December. Consulting at once economy and health, as well as the wants of the church, Bishop Emory, from the first, travelled on horseback, and although he was thus detained from home longer than would otherwise have been necessary, yet he was in this way enabled to become much more extensively and intimately acquainted with the preachers, and with the general condition of the societies. In this primitive manner, he travelled, during the brief period that he held the episcopal office, to the extreme limits of the United States, both at the north and the south.

It is a matter of regret that the journal which he kept during these tours, like that of his visit to England, consists principally of memoranda, which, though numerous, would not be intelligible to the general reader.

On his way to the Pittsburg Conference, Mr. Emory stopped a few days at Bedford, the healthful influence of whose waters he had frequently tested. After preaching on Sunday, and addressing the society, he formed a Sunday School Union. The circumstance is thus mentioned in a letter to the editors of the Christian Advocate and Journal:—

"Bedford, Pa., Aug. 6, 1832.

"Dear Brethren,—In the severe affliction* with which it has pleased our heavenly Father to visit your lately favoured city I have deeply sympathized, and often turned toward you my anxious thoughts, and offered up in your behalf my humble prayers. I have rejoiced to see notices of so few of those with whom I had the

[* The cholera.]

Forms a Sunday school society at Bedford, Pa.

pleasure to be acquainted being summoned into eternity, and trust that you and they, under the blessing of a gracious providence, are still protected and spared, and that your city will shortly be wholly freed from this awful scourge, the severity of which it is a matter of great thankfulness to perceive is already mitigated.

"Yesterday I preached in this borough to a very full and attentive audience, collected from various parts at this watering place. After preaching I spoke to the society, and made an experiment on the facility of forming a Sunday School Union. There had formerly been one here on the American Sunday School Union plan, but it had not worked well, and was fallen into a very low state. Our friends were very much gratified with having an opportunity offered to them to form one auxiliary to our own Union, the nature of which I briefly explained to them. In *half an hour* a society was formed, a superintendent and teachers appointed, a sufficient sum subscribed to commence the school, notice given that it would be commenced *on the next Sunday*, and a meeting of the superintendent and teachers appointed for the afternoon to make their arrangements for obtaining additional subscriptions, collecting scholars, &c., &c., which was all accordingly attended to, and I am now, as the result, authorized to request you to send them twenty dollars worth of books and tracts, for which an order will be found on the opposite leaf, the carriage to Philadelphia and the postage on this letter being first deducted.

"I find also, from this experiment, that even ten dollars worth of books will do well to commence a school of fifty scholars; and to show this, please insert in a note below the list ordered for this school, with the discount, &c., calculated, that others may copy it if they please, and go at once and do likewise. I hope it will be done in every society where there is not already a Sunday school. There are no Testaments or Bibles included in this list, because there is a supply here. Where such are wanted, the list may be altered accordingly. The plan on which I have advised this school to be commenced *immediately* is, to collect the scholars, class them according to their attainments, teach them their letters, to spell, read, recite verses of Scripture, hymns, &c., to sing and pray with and for them, and give them good advice how they are to behave

at home, at school, at church, to keep the sabbath, to be cleanly, to attend public worship, keep out of the streets, out of mischief, &c., and as to their morals and interests generally. And until the regular supply of books can be had, to use any common alphabets, little primers, spelling books, reading books, Testaments, &c., which either the children may have, or which can be borrowed or begged for them. Now, might not our brethren, the presiding elders and the preachers, with a little pains and a little planning beforehand, do at least as much as this in every place where there is an appointment and a society? If this little labour of love shall in any way help or encourage them to do so, I shall be doubly glad, in addition to the satisfaction I have in the success of this small experiment. The society here consists of only forty whites and thirty coloured. In a neighbouring village, Schellsburg, I am informed this morning that they would be glad to form a school there on a similar plan; and doubtless in hundreds of other places. I hope the preachers will attend to them; and if they *cannot*, let any other official or active friend in each place do it. Where the preachers can *unite* orders for books for several schools it will be greatly preferable. Any merchant in any village can give information how they may be forwarded from New-York, Philadelphia, Pittsburg, Cincinnati, or New-Orleans. J. EMORY."

We know not the fate of the Sunday school at Bedford, but another which Bishop Emory formed in a similar manner, at Oxford, Pa., is still in successful operation. The measure had long been desired, but none entered upon it. Bishop Emory spent a night at the place,—a meeting was called, a school organized, and the requisite books ordered at once. Thus, whatever his hand found to do, he did it with his might.

During the session of the Pittsburg Conference, which sat this year at Wellsburg, Va., Bishop Emory lodged at the house of the Hon. P. Doddridge, the kind attentions of whose hospitable and accomplished family he gratefully records. His journal, at this point, is occupied for several pages with memoranda of historical, political, and legal information, which he derived from conversations with Mr. Doddridge. The esteem which he appears to have

formed for that accomplished lawyer and statesman, seems to have been reciprocated. It is said that Mr. Doddridge, after seeing Bishop Emory conduct the proceedings of the conference, pronounced him the ablest presiding officer that he had ever known.

For the purpose of facilitating business, he introduced at this conference, as well as at the others which he attended, the practice of convening the presiding elders, and also the examining committees, and candidates for orders, on the day before the session opened.

From the Pittsburg Conference, Bishop Emory proceeded to the Ohio, which commenced at Dayton, Ohio, September 19. On his way he paid a visit to the Wyandot mission, of which he gives the following interesting account in a letter to the corresponding secretary of the Missionary Society of the Methodist Episcopal Church.

"Harrodsburg, Ky., Oct. 16, 1832.

"Dear Brother,—Having a pretty long talk to make, I take a big sheet of paper. After the close of the Pittsburg Conference I crossed into Ohio, on the 25th of August last, and passing through Harrison, Tuscarawas, Wayne, Richland, and Crawford counties, reached Little Sandusky about noon on the 6th of September. There I met with several of the Wyandot nation, who came to that place for purposes of trade, &c., and among others our old friend *Ma-non-cue*. As he rode up on his plump Indian poney, I advanced and shook hands with him, but found that he did not recognise me; and having no interpreter, I was debarred the pleasure of conversing with him as I had wished. After attending to his business in the store of the merchant, this venerable old man went and seated himself solitarily on a stump, in the sun, in an open space in view. The house at which I had stopped being a public house, I informed the landlord that I purposed to invite *Ma-non-cue* to dine with me, and accordingly went to the stump where he sat, and made him understand my wish. He a little startled me by answering in two words, in plain English,—'*No hungry*;' and I then perceived that he was capable of speaking and of understanding a few words in English, though not of holding a conversation in it. On pressing my invitation, however, (seconded by

my obliging host, who very kindly afterward refused to receive any pay,) he consented and accompanied me into the house, where we sat down together to a comfortable repast. Before I left the house I sung and prayed with the family and several visiters, while a number of young Indians, attracted by the singing, were collected about the door. I then went out and shook hands with all the Indians that I saw, male and female, and taking horse rode to Upper Sandusky, distant seven miles. The same evening I paid a short visit to the mission establishment, three-quarters of a mile northward from the village, (which consists of but three or four houses, besides the tavern and a store-house, occupied also as a post-office,) and, returning, lodged at the inn.

"In the morning early I walked to the mission house, and made arrangements with brother Gavit, the junior preacher, (brother Thompson, who had the charge, being absent on the circuit,) to send out special messengers to invite a council of all the official members of the church in this nation—chiefs and others. Returning to the inn to breakfast, I was afterward invited by brother William Walker, of the Wyandot nation, to make my home at his house during the remainder of my stay; which I accordingly did with much satisfaction and comfort.

"At two o'clock, P. M., of the same day—Friday, September 7—I met the official members in council. The meeting was held in their substantial stone mission church, situated in the edge of a pleasant little grove, between the mission premises and the village. The names of the official members are as follows:—

"*Exhorters*:—Summendowot, James Bigtree, Ma-non-cue, Esq. Gray Eyes, James Harryhoot, Samuel Brown, and Francis Bigkettle.

"*Class-leaders*:—Francis Asbury Hicks, James Washington, John Barnett, John Stewart, George Armstrong, John Punch, and Jonathan Wyandot.

"*Stewards*:—Ronuness, Big River, John Gould, Doctor Gray Eyes, and William Walker.

"Of the above, a very few only, who lived too remote to be notified of the meeting in so short a time, were absent. William Walker, late United States' interpreter here, acted as interpreter.

Account of his visit to the Wyandot mission.

I opened the meeting by requesting them to sing a hymn in Indian, which was done. I then prayed, and afterward called on brother Gray Eyes to pray, which he did, in Indian. On rising from prayer, I made a short address to them, stating the desire I had had to see them,—the interest taken in their welfare by their white Christian friends at a distance,—and the special objects of my official visit to them at this time,—and that though but young and weak compared with our older spiritual chiefs who had visited them before me, I trusted that they would regard me as no less sincerely their friend, and communicate to me freely whatever might be their views or wishes in regard either to the mission in general, or to the mission school in particular. I then remarked that as this meeting was unexpected to them, and they might wish to consult together previously to making a reply, I would take a walk in the grove, if they pleased, and leave them to converse together till they should be prepared to recall me. On my pausing, they exchanged a few words among themselves, and then informed me, through the interpreter, that this course would be very agreeable to them. I accordingly retired. They remained in council much longer than I had anticipated,—about an hour and a half; after which I was again invited in. On entering and taking my seat, I was informed that they had appointed *James Harryhoot* as their speaker on the occasion, and that I would receive their views through him.

"*Harryhoot* then rose. He is of a slender form, thin visage, with small piercing eyes, rather tall, and of a light copper colour, with long black hair, parted before and thrown behind his ears. He commenced his address in a soft, subdued tone, and in a very unassuming and simple manner. His introduction consisted in an apology, first for himself, as the speaker selected by his brethren; and secondly for my having been kept out so long,—as they had been desirous of discussing freely the subjects which I had submitted to them, and of coming to a general agreement among themselves before making me a reply. He added an expression of their kindly feelings toward myself personally, and assured me that they were happy to see me, and received me cordially, as they had our elder spiritual chiefs before me. Then, rising in anima-

tion and in the varied force of his gesticulation as he advanced, and with an easy and varied play of countenance, he proceeded to state, that, from the commencement of the mission school, under the direction of the Rev. James B. Finley, in the year 1822, its progress for the first few years promised extensive usefulness. It was well attended, and the pupils acquired the art of reading readily; but it was discovered that they understood but very little of what they read; and with the native scholars this appeared to be a general difficulty. To obviate this difficulty, brother Finley, then the acting missionary, proposed to send off a large number of the scholars, and to place them among different white families in the interior of the state. We, said the speaker, fell in with this plan, and a considerable number were sent off and placed in various families, with schools convenient, where they could hear nothing but English spoken. This plan had the desired effect upon such as remained any length of time, (for some soon grew weary and returned home,) and we sincerely regret that it has since been entirely abandoned. Still the school has been kept in operation, and a gradual improvement has been made by the scholars.

"For the last two years, the mission has been differently managed. It has been thrown into a circuit, embracing a large extent of country; and the missionaries have been obliged to attend to this large circuit, and at the same time to the affairs of the mission, and the mission school,—the whole together being a task too heavy to be well managed by any two missionaries. We have thought, said he, that we have discovered a serious decline in the school since the mission has been thrown into a circuit, and a great diminution in the number of the scholars has taken place. We do not wish to be understood as censuring our brethren, the missionaries: far from it. They have done their duty; but the task imposed on them was too heavy; more than they could attend to. The fault, however, does not all lie in the new arrangement of the mission. We are willing to take our share of the blame. There has been too great a degree of carelessness and apathy on our own part as a people. We have not been sufficiently alive and awake to this important branch of the mission. We have not co-operated with the missionaries in keeping our children constantly at the

school. As parents and guardians we acknowledge ourselves to have been deficient in this matter.

"Another discouraging circumstance to our people, said he, may be stated:—the efforts of the government of the United States, for the past year, (and which, indeed, are not yet ceased,) to induce us to remove to the west of the Mississippi. This keeps the minds of our people in a constantly unsettled state, and many have been induced to believe that their friends and the former patrons of the mission had become discouraged, and were about to abandon them to their fate. We do not know any of our people that are desirous of removing to that country. If the president should force us off our lands, he will not force us to go west of the Mississippi: we will turn our faces to some other quarter. What our fate may be we cannot yet tell.

"With all due deference to the opinions of our friends and brethren, he continued, we would suggest the plan of making the circuit a separate field of labour, and of appointing a missionary to be confined to the mission and the superintendence of the school,—preaching every sabbath in our nation, and occasionally visiting our friends at the river Huron, in Michigan.

"We are not yet discouraged, but still hope that the labours of our brethren who have laboured and will hereafter labour among us will be crowned with success. We again promise and pledge our word that we will endeavour to co-operate more zealously with the missionary that may hereafter labour among us, by urging our people to send their children to the school, and to keep them there more steadily than heretofore.

"Here the speaker ended. After he had taken his seat, I replied at some length to the various points in his address—presenting to them my views of the future management of the mission and the mission school, and of the means to be adopted for the better improvement of their children,—encouraging them to perseverance, and assuring them that their national troubles were so far from disposing us to abandon them, that our sympathy for them was the greater, and our determination the stronger, whatever might be their decision as to the proposals of the general government; and whether they removed or not, or wherever they might be, never to

forsake them so long as our services should be acceptable to them, and they should continue, as they had received Christ Jesus the Lord, so to walk in him.

"I then expressed a desire to ask them several questions, and to receive their answer to each. To this they readily assented. My first question was,—'Do the members of your classes regularly attend their class meetings?'

"The leaders here interchanged a few words in Wyandot: after which *Ma-non-cue*, in his usual peculiarly dignified, impressive, and eloquent manner, rose and said:—

"'I will answer my old friend that question. I have visited the different classes upon the reservation repeatedly, and have witnessed pretty general attendance,—very few absentees, and these few are detained by sickness, or some other unavoidable cause; and what is best of all, our class meetings are generally lively and profitable.'

"*Ques.* 2.—'Do you find, when your people come to die, that the religion they profess is able to make them happy in death?'

"*Ans.*—'We do. In the deaths of professors of religion among us, we have witnessed many who have died in the triumph of faith,—who saw their way clear,—without a cloud of doubt,—and departed in peace.'

"*Ques.* 3.—'Have you driven *whiskey* from among you?'

"*Ans.*—'Our members generally make no use of that article. There are but few instances in which any of our members are guilty of the free use of it: but in the pagan part of our nation there are many miserable drunkards.'

"*Ques.* 4.—'Do those of you who are public speakers enjoy yourselves well while labouring among the people, and do your labours appear to be blessed with fruit?'

"*Harryhoot* answered and said:—'I will answer for myself. I certainly do enjoy myself very well while labouring among the people. If I am cast down and discouraged, and am called upon to exhort the people to flee the wrath to come, and talk about religion, I forget all my troubles and cares; my soul gets fired up, and then nothing would induce me to give up my hopes and my confidence. Labouring as an exhorter is a great blessing to me, I do know. Whether any fruits attend my labours, I leave that for

my brethren to judge. It strikes me, however, that some of my brethren and sisters have professed to experience blessings under some of my weak talk.'

"*Ques.* 5.—'Do your people attend the preaching and public worship faithfully?'

"*Ans.*—'We think they do. At present many of them are from home. But when they are at home, we think they are faithful in attending.'

"After expressing to them the pleasure I had enjoyed in this meeting, and making arrangements with them for the services of the sabbath, we again sung and prayed, and separated for the present, after a session of more than four hours, with apparent general satisfaction.

"On Saturday morning I breakfasted at the mission house, visited the school, examined the classes, male and female, and each scholar individually, and afterward took a general view of the mission premises and the farm.

"On Sunday morning, at eleven o'clock, I preached in the mission church, to a full and attentive audience, composed of persons of the Wyandot nation chiefly, with some whites, and two or three coloured. William Walker interpreted. This being the first time that I had ever attempted to preach through an interpreter, I found it somewhat embarrassing, yet perceived at the same time that I had gained some considerable advantage in the experience acquired in the council of the Friday preceding. After the close of the sermon, *James Harryhoot*, as previously arranged, added an exhortation, and continued his address, with great zeal and earnestness, for about three quarters of an hour. I then requested *Ma-non-cue* to close the meeting, which he did by a very few words of exhortation, and singing and praying in Wyandot. On the whole, it was to me a time of great interest, and not easily to be forgotten, and one which I trust was not wholly unprofitable to the mixed multitude. After the close of the services, I was introduced to *Warpole*, the head chief,—a member of the church, though not an official member. On returning to my lodging, I was visited by an elderly Indian woman, of the 'Big Spring Reservation,' which has lately been sold to the general government by a party residing there. She

is a sister of one of the chiefs, and sat and conversed with me a considerable time, through brother Walker as interpreter,—relating, with many tears and deep feeling, her Christian experience, the affliction she suffered in the agitations of her nation, and the comfort she had enjoyed in the morning services. It was one of the most affecting and interesting interviews I have had."

The Kentucky Conference, which he next attended, commenced its session at Harrodsburg, October 17. He thus speaks of it in a letter to Mrs. Emory :—" I was there [at Cincinnati] attacked with a severe cold, from some imprudent labours and exposure, and continued very much indisposed for a fortnight. I was so far recovered, however, on the 16th, as to be enabled to meet the presiding elders at Harrodsburg, Kentucky, and to commence the conference the 17th; and although my labours were arduous and constant during the conference, preaching also on Sunday, and ordaining the deacons and elders, yet we got through the business in a shorter time than usual, and, as far as I know, with satisfaction, and I was much better in health at the close than at the beginning."

From Harrodsburg his route lay through East Tennessee to Evansham, Virginia, the seat of the Holstein Conference. On the former part of the journey, he was much distressed by the droves of negroes with which he met. He thus writes about it to one of his sons. " The principal droves on this road are negroes, whom their despicable drivers are driving westward. There is now before my eyes a drove of about one hundred. The current of *movers* westward, on this road, is also very great; and there are generally with them about five or six blacks to one white. So this root of evil is planted and transplanted, and what will the end be ?"

Speaking of the close of the session of the Holstein Conference, Bishop Emory remarks in his journal, " Conference deeply affected —many tears—appointments well received. Indeed, during this tour not an individual has complained to me, or applied for a change."

The fact that Bishop Emory was enabled, throughout his tour, to perform the duty of stationing the preachers (the most difficult, perhaps, that belongs to the episcopal office) with such universal satisfaction, in connection with the circumstance that all the conferences

were closed within a week, excepting the Pittsburgh, which occupied a day longer, affords no small evidence of the energy and success with which he discharged the functions of his new office. The secret of his expediting the business of conference he thus briefly states, in a letter written after the Ohio Conference:—"I hurry nothing, but endeavour to keep strict order, and every man close to business."

Returning through the great valley of Virginia, he arrived at home on the 3d of December, having been absent more than four months, and having travelled, according to his own estimate, more than sixteen hundred miles. He thus concludes the journal of the tour:—"Found my family in health; for which, and for all my own many mercies and deliverances on this journey, I render hearty thanks to that bountiful and kind Providence which has watched over and protected us, and with renewed obligations desire humbly and earnestly to renew my covenant of service and devotion. To God the Father, Son, and Holy Spirit, be all honour and glory, now and ever, Amen."

CHAPTER XV.

MR. EMORY AS BISHOP—HIS SECOND TOUR.

ALTHOUGH, according to the plan of episcopal visitations, Bishop Emory had now no other conference to hold until the Mississippi, in November, 1833, yet during the earlier part of the year he attended, in company with Bishop Hedding, the Virginia, Baltimore, and Philadelphia Conferences.

On his return from the last, he assisted the joint committee of the Baltimore and Philadelphia Conferences in arranging the transfer of Dickinson College. He was at the same time chosen a trustee, and at the meeting in June was elected president of the board, which office he continued to fill until a change in the charter provided that the president of the college should be ex-officio president of the board of trustees.

Visits New-England. Starts on his second tour.

During the latter part of this summer he visited New-England, for the purpose of placing his second son at the Maine Wesleyan Seminary. On this occasion the author had the happiness to accompany him in an extensive tour through that delightful country, where nature and art combine to promote the comfort and entertainment of the traveller. Passing through New-Haven, Boston, Portland, Augusta, the White Mountains, and Burlington, they tarried, for a week or two, at the Saratoga Springs, in hopes of relieving an affection of the throat, from which Bishop Emory had been suffering for some time, and which was not finally removed until his next tour on horseback. It was at these times, when released, to some extent, from the cares of business, that he displayed the real tenderness and kindness of his disposition. Though generally suffering more or less himself from loss of sleep, he seemed to forget personal discomforts in his efforts to add to the enjoyment and improvement of his travelling companions.

On the 24th of September, 1833, Bishop Emory set out from Baltimore on his second episcopal tour, taking with him, besides the horse on which he rode, another to carry his baggage. The route to his first conference, which was held at Natchez, Mississippi, lay through Abingdon, Virginia; Knoxville, Tennessee; La Grange, Alabama; and the Choctaw Indian country; and the whole distance (about twelve hundred miles) was accomplished by the 12th of November. Bishop Asbury, speaking of his long and rapid journeys, says,—"Dr. Coke says, Fifteen hundred miles in nine weeks; I may say, Sixteen hundred miles in sixty days;" and Bishop Emory could say, Twelve hundred miles in fifty days.

Some things, with which he became acquainted early in this tour, occasioned the first intimation of an intention to do what he afterward commenced in the "Episcopal Controversy Reviewed." Having spoken of one who had recently joined the Methodist Church, he adds, "The Protestant Episcopal clergyman, Mr. ——, yet pursues him with the tale of uninterrupted succession, the invalidity of our ministry, &c. I have since found this the case at —— also. Chapman's Sermons and Dr. Cooke's book being placed in the hands of persons, and their example, &c., alleged. Some-

thing must be done to counteract this." And again, under another date,—"Conduct of clergyman here—brothering our members, &c., but discrediting our ministry, and placing Chapman and Cooke in hands of influential persons."

Before setting out on this journey, he addressed a letter to Bishop Andrew, which contains an intimation of plans which he had for some time been maturing, to secure greater efficiency and uniformity in the preachers' course of study, and in the administration of discipline. The letter closes in these words:—

"I feel so greatly the need of some *system* in maintaining uniformity and consistency in our general administration, that I have offered to Bishop Hedding to communicate to him any decisions that I make, with those of the conferences I attend, on condition he will do the same with me, which he has promised to do. I beg leave to make the same proposal to you, and think of doing so to the other bishops. And as I shall succeed you in my next tour, I beg the favour of you, especially, to communicate to me at Natchez, if possible, after receiving this, or otherwise at Montgomery, Alabama, certainly, any thing that you may think material of a general nature, or in regard to the Mississippi, Alabama, Georgia, or South Carolina Conferences especially. I have in contemplation also a plan for securing greater uniformity in the administration of our discipline throughout our work, in all its departments; and also for a uniform course of study, and an efficient prosecution of it, on an easy and practicable principle; on both which, with other matters, I shall have a considerable budget to submit to you, if spared, when we may have the pleasure to meet. For grace, wisdom, and strength, for this so great work, under which the best, wisest, and strongest may well bend, I humbly and constantly pray; and beg the aid of your more fervent and effectual prayers.

"Very affectionately, &c.,

"J. Emory."

The plans here alluded to were more fully set forth in the following letter, designed for his colleagues in the episcopacy, although it is not known whether it was sent:—

Letter to all the bishops on the same.

"Abingdon, Va., Oct. 8, 1833.

"DEAR BROTHER,—I submit for your consideration the following thoughts, in reference, (1,) to our course of study; and, (2,) the administration of discipline.

"In regard to the first, it has always been my settled conviction that the course should be the *same* in *all* the conferences; be more simple and Methodistical than it has been in some of them; that the *indispensable* books be such as all the candidates can at all times and everywhere obtain; that the studies be so divided as to make the prosecution of them easy; and the measures for examination such as will be more practical and efficient. A sketch of this sort was proposed to the Philadelphia Conference at its last session, by Bishop Hedding and myself, and very unanimously adopted. And although that sketch was drawn up in haste, in the midst of the business of conference, yet I beg leave to refer you to it as an outline, subject to such modifications and improvements as experience and time may suggest. It may be found in the Christian Advocate and Journal of May 10, last. The course is there divided into *two* years, in reference to the present rule for admission into full connection; but I hope we may agree to recommend to the next General Conference the extension of it to *four* years, in reference to graduation to the full powers of the eldership, by which means also the course may be made more comprehensive, and elders be trained up who will be prepared to advise and examine others. If you do not recollect the Philadelphia course, please procure the Advocate of the above date, and examine it. In that case Bishop Hedding and myself, in conformity with the Discipline, (p. 33,) agreed ourselves to direct the course, in which the conference, however, very cordially acquiesced. This seems to me, indeed, the only mode by which we can secure uniformity and efficiency, and one in which the conferences generally, with a suitable explanation of the great objects designed to be accomplished, will readily concur. It seems to me important, also, that the committee of examination be always appointed at the preceding conference, that each member of the committee be informed at the same time on what branch he will be expected to examine, (which I suggest as an improvement on the Philadelphia plan,) that the candidates be all required to

meet the committee at the seat of the next conference in the morning preceding its sitting, and that none will be excused, unless in case of some unavoidable dispensation of Providence, to be judged by the conference. I propose further, that the committee be, *in part*, changed every year, so as to promote an attention to the course and ability to examine in it, among the members of the conference generally, in the course of years; and also that we make *ourselves* familiar with it, as far as convenient, (which may the more readily be done by its being the same in all the conferences,) and, when practicable, attend the examinations and take such part in them occasionally as we may think proper, or circumstances may suggest. This will enable us to become better acquainted with the attainments and qualifications of those whom we have to station and on whom we have to lay hands; and will also, it strikes me, have a favourable effect both on the candidates in pursuing their studies, and on the examining committees in preparing themselves; not to mention, what I at least feel much the need of, that our presence at these examinations, and occasionally aiding to teach, may profit ourselves. It sometimes happens too, I fear, that the committees, instead of examining the candidates, spend much of the time in disputing among themselves, in presence of the candidates, about points on which they differ. This, I think, should never be done; but that, in case of difference of opinion on any point of doctrine, discipline, &c., such points should be reserved for subsequent consideration and settlement between the bishops and committee, and a course agreed on respecting it, in reference to the candidates. This, our presence, it seems to me, might greatly aid.

"And now, in reference to the *local* order, the great *nursery* for the travelling connection, why may we not, through the presiding elders or otherwise, recommend to all the quarterly meeting conferences to require attention to *the same* course of study, in its order and suitably divided, on the part of all those applying, for example, (1,) for license to preach, that they shall be required to have at least read the Bible and Discipline; (2,) for renewal of license—that they shall have pursued a further part of the course—for a second renewal, further still, and so onward: that they will

recommend none for deacon's orders who shall not be prepared to pass an examination on such a part of it; for elder's orders, on such a further part; nor to travel unless they shall have studied such a part. This may, in the first place, put a check on licensing wholly unfit persons; and, secondly, on recommending wholly unfit local preachers either for orders or to travel; and I see no reason why the annual conferences might not establish a regulation of their own that they would elect none, for either of the above, unless they were prepared to give satisfaction as to their attention to a specified part of our uniform course. In this way, too, the previous improvement of the local order in *the same course* of study would make their subsequent progress easy in being graduated to full connection and the eldership in the travelling connection. In all cases of examining candidates for local license or for recommendation to travel or for orders, it seems to me desirable, too, that one or more of the preachers of the circuit or station should be of the committee, and that the presiding elder, when practicable, should be present, and take such part as he should judge proper, as proposed to be done by a bishop in the case of travelling preachers. In short, let *us* agree to recommend everywhere one and the same course, and both the annual and quarterly conferences, I cannot but hope, will soon become sensible of its expediency and importance. And although at present we may be favoured with great uniformity in our views of doctrine, government, and discipline, throughout our charge; yet on some of these, at least, I am far from being sure that our differences may not be greater than we sometimes think, and at least it may be prudent to guard in time against such results as may naturally be expected from the fact itself of the great increase and spread of our connection, embodying so many various minds, &c., with the multiplication of books and publications, and the increase of various speculations of our own or of others, through periodicals or otherwise. Our ministry must also be improved with the improvements of the country and the age, or we must inevitably fall in the rear.

"In regard to the administration of discipline, unless we adopt some systematic and efficient plan among ourselves, I fear it is likely to fall into great diversity and confusion, if not contrariety.

As a preventive, in part, I propose: (1.) That we severally keep a record of all decisions made by either of us, and of all those of a general nature made by any annual conference which we may attend, and that we communicate them to each other at the close of our respective rounds of conferences, or oftener; that we may sustain each other where we agree, or endeavour to convince each other and come to an agreement in case of differing on any point: (2.) That we direct the presiding elders to keep a similar record of all their decisions and those of any quarterly meeting conference which they attend, and to furnish us with a copy when they meet us respectively at our annual conferences: (3.) That all preachers in charge be directed to consult their presiding elders respectively in all cases of difficulty or doubt, and the presiding elders in cases of difficulty or doubt to consult the bishop or bishops, most convenient to them; and in such cases if we ourselves individually doubt, that we consult each other by letter, giving such temporary instructions in the mean time as we may judge most prudent. I had once indeed thought of proposing that one of us be designated, to whom all such communications might be made in the intervals of conferences, and that one to communicate with the rest in cases of difficulty or doubt, and at such times as he should judge proper. This would obviously throw on such an individual great labour, and I am not sure whether it would be the best plan. Yet, if any one of the bishops be willing to undertake it, I shall heartily concur, or should even be willing, if desired, to make trial of it myself, rather than to fail in the object. (4.) That the bishops agree to meet always several days (probably a week would be little enough) before each General Conference, at the place of session, then and there to discuss and settle all points remaining unsettled in our proper province; by which means also we should be the better prepared to make such further recommendations to the General Conference as we should judge requisite."

The education of its ministers has always been an object with the Methodist Church. It engaged the attention of Mr. Wesley in the first conference which he held: and was one of the objects of Cokesbury College, which was instituted immediately

Efforts made to improve the ministry of the Methodist Episcopal Church.

after the organization of the Methodist Episcopal Church in America.*

The youthful age, however, at which many of those early itinerants were called into the field, and the incessant labours to which they were subjected, prevented, except in some noble spirits, who made their way through every obstacle to great intellectual improvement, that cultivation of letters, the advantage of which was always acknowledged by the authorities of the church.

To meet the peculiarities of the case, the General Conference of 1816 requested the bishops to point out a course of study for the candidates. This was done, and doubtless with valuable results; but the course was too limited, and the examinations were too superficial, to produce that proficiency in study which the increasing wants of the church demanded. The subject had long occupied the attention of Bishop Emory; and, now that he was invested with authority to carry into successful operation his enlarged views, he applied himself to the development of his plans. The first movement, as we have already seen, was made at the Philadelphia Conference, where he had the counsel and co-operation of his able colleague. The same course of study was adopted by the Mississippi Conference, at the session which he attended this year, but, at their request, was divided, so as to extend through four years, thus prescribing studies not only to the candidates for deacon's orders, but also to those for elder's orders. In communicating this for publication, Bishop Emory thus stated the extent to which the system might be carried, and the benefit which might be derived from it.

"It will be perceived that these regulations are the same with those adopted by the Philadelphia Conference, except that the part which each member of the committee is to take in the examination is assigned to him at the time of his appointment, which I consider an improvement. Indeed, I cannot but entertain an earnest hope that all our annual conferences will yet adopt one and the same

* This institution, say its founders, was intended, among other objects, "for the benefit of our young men who are called to preach, that they may receive a measure of that improvement which is highly expedient as a preparative for public service."

course, and one uniform mode of proceeding; the many and important advantages of which are obvious. I would also most respectfully invite the attention of *quarterly* conferences to this same subject, and suggest the inquiry whether *the same course of studies*, subdivided into smaller annual portions if judged necessary, might not be advantageously recommended to our local brethren, and similar examinations be instituted on the prescribed annual portion of the course, in all cases of application for license to preach, for renewal of license, or for recommendations for deacon's or elder's orders, or to travel. Thus our whole ministerial body, itinerant and local, would be engaged in studying the same standards; both would be improved; and in case of passing from one to the other the transition would be easier, and the preparation better, than it at present too frequently is; besides the better foundation that would thus be laid for subsequent improvement and progress.

"One great object of the above course and plan is, that the examiners as well as the candidates may be excited to a more systematic course of profitable studies, and that in this way we may proceed in a steady and gradual improvement of our whole body, by bringing the members of the conferences in rotation to the performance of these duties, as they shall successively be placed on the various committees."

The same course and the same distribution of the studies were adopted by all the southern conferences, and probably have been by others since.

The propriety, however, of prescribing studies for deacons, without the previous action of the General Conference, having been called in question, Bishop Emory was induced, some time afterward, to defend it, in a communication to the Virginia Conference.

"In pointing out a course of study for the candidates within the Virginia Conference at this session, I deem it proper in present circumstances to submit therewith the accompanying remarks.

"That it is the duty of us all, of whatever age or standing, to study to show ourselves approved unto God, workmen that need not to be ashamed, and that our profiting may appear to all, is a sentiment which I trust will find, not only no opponent, but unanimous and hearty approbation.

"By what means we may best promote this great object in harmony with our principles and economy is a question on which there may be honest differences of opinion; yet such differences will not, I hope, be suffered to betray us into asperity of feeling, intemperance of expression, or breach of brotherly kindness. This would be to cast a stumbling-block before the church and the world, and thus to hinder the very cause which we aim to advance; for even the improvement of the ministry is not in itself our ultimate end, but a means for benefiting and saving man. *Knowledge* indeed is excellent and mighty; but *charity* is greater and more excellent.

"As regards our candidates on trial, that it is the duty of the bishops, personally, or by a committee, to point out a course of reading and study for them, respecting their knowledge of which they shall give satisfaction to the conference before they can be received into full connection, is too plain to admit of question; and it is equally plain that this course, of necessity, can be extended no further than to the admission of such candidates into full connection, whether that be at the end of two years, or more.

"With respect to the candidates for elder's orders, the episcopacy, to the extent of my knowledge, neither exercises, nor claims any authority to prescribe for them any course of study whatever. An elder is constituted by the election of an annual conference, and the laying on of the hands of a bishop, and some of the elders present; and must be such a person as the conference judges well qualified for that office. This is solemnly averred in the testimony of ordination, under our hand and seal, and seems to be necessarily implied in the power of election. Now a higher degree of Biblical knowledge, and a more intimate acquaintance with our standard works, and all the duties of an itinerant minister, being considered as occupying a prominent place among the requisite qualifications for this higher order, it has been judged that those who have the unrestricted right of election may inform their candidates beforehand on what works of this description they will be examined, and be required to give satisfaction, before they can be elected. That such a power, in the absence of any regulation on the subject by the General Conference, may be *both rightfully* and *beneficially* exercised by the annual conferences in the execution of

the general power vested in them by the Discipline, I have nev doubted.

"In this opinion I know that four of the five effective acti bishops entirely concur. From the fifth I have not heard, and on know that a similar course has been pursued in, at least, one annu conference under his presidency. The administration on this su ject, therefore, has been strictly joint, not only in spirit, but in fa We believe it also to be in perfect accordance with that well-a justed harmony which subsists between the relative powers of t general and annual conferences on this question, as on all others.

"That the General Conference alone has authority to make rul and regulations for our church, subject solely to the fundament limitations and restrictions mentioned in the Discipline, (pp. 21–2 that the annual conferences and the bishops, jointly and severall and every individual of them, are bound by the regulations th made, whether injunctive or prohibitory; that no annual conferen has authority to make rules for the church, (either within its ow bounds or elsewhere,) or to dispense with those made by the G neral Conference, or to impair, limit, or prevent them, or to stret them beyond their just and fair construction; and that the admini tration both of the annual conferences and the bishops is subje to the supervision of the General Conference, which has power censure abuses or errors, and to enact binding rules for their pr vention in any subsequent administration:—these are princip constituting the great bond of our general union, on which I ha flattered myself our whole communion is of one mind. Indeed would surprise, not less than grieve me to find that contrary sent ments exist in any section of our work; and if this be the fact, have the happiness to be ignorant of it.

"In regard to the candidates for elder's orders, however, t Discipline itself, confirmed and sanctioned by every succeedin General Conference, vests in the annual conferences the who broad general power of judgment and election, in which the min power of adopting such regulations as they judge most expedie *for their own government* in the execution of this general powe seems necessarily involved. This, I apprehend, has long been th view of the Virginia Conference; for previously to the last Gener

Conference you had adopted such a course, in regard to the studies required of your candidates for elder's orders. The record of this fact was sent up to the General Conference, and there passed in review in the usual form, without, so far as I have knowledge, the slightest expression of disapprobation.

"With this frank declaration of opinions, most deliberately and carefully formed, and with the consciousness of having used my best exertions, in conjunction with my colleagues, to promote what we believe to be the vital interests of the church, and in a manner perfectly compatible, in our judgment, with every existing rule, I shall leave the whole matter to your own discretion, and rest entirely satisfied, whatever course may be pursued respecting it in this conference, or in any other."

The value of this system of study and examination has been sufficiently set forth in the preceding extracts. It is only necessary to add, that the benefits anticipated have been fully realized, not only by the candidates, but also by those who have thus been called to the unwonted office of examiners.

The administration of discipline (the other topic embraced in Bishop Emory's letter to his colleagues) was a work for which his discriminating mind and legal information eminently qualified him. The Methodist discipline had been his study from his first entrance into the ministry; and, now that he was called to preside over its administration, he was anxious to secure in its practical operations all that success, which its admirable economy so justly authorized him to expect. The plan proposed for this purpose he had already begun to act upon to some extent; but the full development of this, as well as of many other important measures, was prevented by his early death.*

His journal, during this visit to the south, is filled with memoranda which indicate the most minute inquiries into the manners, customs, productions, &c., of that new and interesting region. He thus notices the session of the Mississippi Conference: "Conference closed Thursday morning, 21st inst.—no complaint from

* In addition to the measures proposed in his letter to his colleagues, he subsequently proposed an annual meeting of the bishops, which met with their approbation, but, from various causes, was not carried into effect.

any quarter. Good work during conference—sixteen added to the church."

The next conference which Bishop Emory had to attend, was the Alabama, at Montgomery, Alabama, December 11. To this place he went by the way of New-Orleans and Mobile, having sent his horses across by land. From Montgomery he proceeded, through the country of the Creek Nation, to Washington, Georgia, the seat of the Georgia Conference. At this conference, Bishop Emory interested himself in obtaining the passage of resolutions, by which the preachers were directed to prepare, for the use of the Book Concern, a complete list of the post-offices in their respective districts and circuits; a measure which has greatly facilitated the business of that establishment.

The session of the South Carolina Conference, at Charleston, closed Bishop Emory's first and only episcopal tour through the south. All the conferences which he attended on this tour, as well as the preceding, were conducted with great despatch of business, and satisfaction in the arrangement of the appointments. The high opinion which the brethren in that quarter formed of his services, is attested by the fact that a number of their seminaries of learning bear his name; among which may be mentioned the Emory Academy of the Mississippi Conference, the Emory and Henry College of the Holstein Conference, and the Emory College of the Georgia Conference.

From Charleston, Bishop Emory hastened, with all possible expedition, on his return to his family, from whom he had now been separated about six months, during which he had travelled about three thousand miles, nearly all on horseback.

CHAPTER XVI.

MR. EMORY AS BISHOP—HIS THIRD AND LAST TOUR.

For the improvement of the health of himself and his family, Bishop Emory, in the spring of 1834, removed temporarily to a farm on the Eastern Shore of Maryland, which he had undertaken to cultivate a year or two previous. Here it was delightful to witness the readiness with which he adapted himself to this new occupation. Not content with the mere superintendence of the labours of others, he would often lay aside his coat, and engage actively in such work as was suited to his strength. In fact, he was in a more pleasing sense than that in which it is affirmed of military men, as much at home in the *field* as in the cabinet. And it was generally admitted by his neighbours that the various operations of husbandry were as well conducted under his management, as by more experienced farmers.

At the approach of the sickly season on the peninsula, he again removed his family to the Western Shore of Maryland, where he established them at a country seat in the neighbourhood of Reisterstown, which continued to be their residence until after his death.

Having no conference to hold until February, 1835, Bishop Emory proposed to occupy the intervening time in travelling through the adjacent states. Accordingly he published a plan of appointments for three excursions, the first through the peninsula, between the Chesapeake and the Atlantic, the second through the lower counties of the Western Shore of Maryland, and the third through the lower counties of Virginia, and a part of North Carolina. The two former he accomplished in November and December; but the last, in consequence of illness produced by exposure in the previous journeys, was not undertaken.

Before Bishop Emory set out on his regular tour for 1835, he published the following address "to the preachers within the Virginia, Baltimore, Philadelphia, New-York, New-England, Maine, New-Hampshire, Troy, Oneida, and Genesee annual conferences," which he was about to attend.

Address to the preachers of the conferences embraced in his third tour.

"DEAR BRETHREN,—In commencing an official visitation through your respective bounds, I beg your early attention to a subject of special importance, on which I know no mode of communicating with you so conveniently as through the Christian Advocate and Journal. I allude to the pressing demand for ministers, which urges itself upon us from so many portions of our work. Our first and chief resort, doubtless, must be to the Lord of the harvest, that he may thrust out more labourers into his harvest;—that if they go not willingly, they may literally be driven into the field, by a deep and constant feeling of the 'necessity' laid upon them, and the 'wo' that must follow, if they go not. Our next resource is to avail ourselves of those providential means within our power, and to which we believe ourselves divinely directed, for increasing both the number and the efficiency of our ministry. There is ample room for all who may be approved. If not needed within their respective conferences, employment will be found for them elsewhere. We entreat you, therefore, to look out and bring forward such as there is good reason to believe are truly called of God to this work,—men full of faith and the Holy Ghost, whom the churches may approve, and whose zeal and devotion will lead them to be willing to go wherever their services are most needed. Such are the men we want. And although some of them may not at first possess all the accomplishments of masters in Israel, yet, if prayerful and studious, with the constant exercise of all their graces and gifts, and the promised presence and blessing of Christ, they may become, as very many have done before them, polished shafts in the divine quiver.

"It has frequently been with me matter of serious fear that very many of our *local* brethren quiet their consciences, or endeavour to quiet them, by the partial services of their order, when their true call is entire devotion to the ministerial office. Many are at this moment, probably, deeply sensible of this, but feel that they have resisted too long, and are now past the time of life, and involved in domestic or other circumstances which render compliance next to impracticable; besides an apprehension, generally well founded, that the church may be reluctant to accept, in advanced life, impaired strength, or embarrassed circumstances, the

ervices of those who have devoted their youth, and health, and rength, to their own service, and not to that of the sanctuary. I ention this now, not to add to their pain, which is already pro-ably sufficiently poignant, but as a warning to others who are as et in different circumstances. Let these beware how they too sist the calls of God and his church, lest their choice also here-fter become, irreparably, their bitterest curse.

"The enemies of our system have often reproached us with de-ying to our local brethren the pastoral functions, and the pastoral upport. The reproach is most unjust. Our local brethren them-elves are satisfied that no man is entitled to the pastoral functions r support, who is not professionally devoted to ministerial work. This is the opinion of our churches, and the principle on which ney act; while it is also their choice that their stated ministry hould be itinerant. But do we not invite and urge such of our ocal brethren as the churches approve, and are willing to receive, o give themselves up to the work?—to share equally in our toils, ur privations, our functions, and our support, whatever it may be, nore or less? Is it not also our earnest desire to promote their nprovement, as well as our own, and thus to increase their con-ictions of duty by a sense of improved qualifications, and at the ame time to open their way to the full work of the ministry, by greater acceptability and greater usefulness?

"With these views, in a communication which I made from the Mississippi Conference of last year, and which was published in he Christian Advocate and Journal of the 27th of December last, respectfully invited the attention of quarterly meeting conferences o this subject, and suggested the inquiry whether the same course f studies as was recommended to the travelling preachers, subdivid-d into smaller annual portions, if judged necessary, might not be dvantageously recommended to our local brethren, and similar exa-ninations be instituted on the prescribed portion, in all cases of pplication for license to preach, or renewal of license, or for re-ommendations for deacon's or elder's orders, or to travel:—that our whole ministerial body might thus be engaged in studying the ame standards, and that the transition from the local to the itine-ant body might be made easier, besides the better foundation that

would thus be laid for subsequent improvement, in case of passing from the former to the latter. In all this it will be observed, however, that I did nothing more than suggest the *inquiry*, subject to such modifications and decisions as local circumstances, throughout the extent of our work, might render expedient: and I cannot believe that any intelligent local preacher can possibly imagine that it was done in any spirit of unkindness to the local order, which I earnestly desire to see keeping pace with the itinerant in all improvements which tend to furnish better supplies to the latter body, as I believe all such improvements do, or to increase the respectability or the efficiency of either order

"Another measure for the increase of ministerial supplies, with the divine guidance and blessing, is a strict attention to that part of our economy which requires the division of societies into small classes, with a distinct leader to each, and also a careful attention to prayer meetings, in which the leaders may be called to the exercise of all their graces and gifts, as well in occasional short exhortations, as in prayers, so that the church may have an opportunity of witnessing their improvement, and what evidence there may be of the divine sanction on their labours. In this way, the weekly classes and the prayer meetings become nurseries, under God, first for leaders and exhorters, and then for licensed preachers, either local or on trial for the itinerancy, as the churches may recommend. From the observations I have made, I fear that in many places this vital part of our system is most sadly neglected; and wherever this is the case, I think it will be found that in those very sections the church is especially deficient in ministerial supplies. *My brother!—thou who now readest this,—art thou the man?* If so,—have you forgotten the solemn promise you made when admitted into full connection,—not to mend our rules,—but to keep them,—for conscience' sake?

"I am aware of the difficulty alleged in some places, resulting, as is said, from the reluctance of some societies to be divided into classes, and from the want of suitable persons for leaders. The first branch of the difficulty might be removed, I should hope, in a good measure at least, by affectionately explaining to the societies from time to time, that this is an *essential* feature in *Method-*

ist economy, and that no preacher having charge of a circuit or station is at liberty to neglect it, with a good conscience. The second branch of the difficulty (the want of leaders) grows out of the fact, I fear, that fewer are put to the trial and nursed for the work, than ought to be. If we ourselves were thus taken by the hand at first, and reared up under the fostering care of the church from our small beginnings, why should we despair of others? Mr. Wesley so strenuously insisted on this part of our economy, that he positively forbade the preachers to be themselves leaders in any case, and advised them rather to put the most insignificant person in each class to that work. There are many other weighty reasons, both of a temporal and spiritual bearing, for a close adherence to it; though at present I confine myself to the subject in hand.

"But if the number of ministers wanted cannot be supplied, it ought to be a subject of grave and prayerful inquiry whether those already in the work, or who may come into it, cannot be made more efficient. Among the measures adopted for this purpose, a specified course of study for the junior preachers, with annual examinations by the elders, is one. Within the bounds of all the conferences, I had supposed that attention was paid to the provisions of the Discipline respecting a course for the candidates for admission into full connection. Yet I have been pained to see it publicly stated, both in pamphlet form and in one of our periodicals, that even in this, 'in many cases—nothing is done.' If this be so, however, it is not within my knowledge. And wherever it may have been the case, I hope to find it corrected.

"A few of the annual conferences, I believe, have adopted a limited course preparatory to admission on trial, and eight of them, including the Pittsburg, under the administration of five different presiding bishops, have adopted a third and fourth year's course, for the candidates for elder's orders. Continuing, as I do, not to entertain the slightest doubt either of the perfect legality or the highly beneficial tendency of this measure, I shall continue to give it whatever countenance or aid may be in my power, and hope to find it strictly attended to, in the course of my ensuing visitations, within those conferences by which it has been adopted.

"In an article published in the Methodist Magazine and Quar-

The course of study.

terly Review, for October last, and also in pamphlet form, I have regretted to perceive the defective light, though with some encomiums, in which this course has been exhibited. The object aimed at in arranging it was, on one hand, not to multiply the works beyond the known circumstances of the candidates; and on the other, to make it such as, if well and prayerfully studied, may afford 'a sufficient knowledge of Christian theology for a public teacher of religion;'—while all are earnestly advised to extend the kindred studies as much further as their health and circumstances, consistently with incumbent duties, will permit.

"The course in question, more correctly represented, is as follows: Including the two probationary years, it is first and chiefly, and for every year, *the Holy Bible*. To aid in the study of this ample repository of all true Christian theology, with its history, versions, peculiar terms, biography, chronology, and geography,—Watson's Biblical and Theological Dictionary, with the maps, is recommended, and also Coke's, Benson's, or Clarke's Commentaries, and Wesley's Notes, with Clarke's Clavis Biblica, and the marginal translations and references. The next standard work, as a text book of study in each and every year, is the Book of Doctrines and Disciplines—a small work, it is true, yet containing such matter within its small compass as every candidate for holy orders among us should study and prize next to the Bible itself. It is remarkable that these principal and fundamental works are omitted in the enumerated list of this course, in the article above referred to.

"The text books next prescribed are Wesley's Sermons, and Watson's Theological Institutes,—embracing the *evidences*, the *doctrines*, the *morals*, and the *institutions* of Christianity,—together with Fletcher's Portrait of St. Paul, Porteus's Evidences of Christianity, Watson's Apology for the Bible, the Hymn Book, some approved English Grammar, and several miscellaneous works on the organization of the Methodist Episcopal Church, our benevolent institutions, and the best modes of forming and conducting Sunday schools and Bible classes.

"Now, to say nothing of the additional works recommended, I have no hesitation to venture the opinion, that any candidate who

shall make himself master of the above, even in four years, will have no occasion to be ashamed, so far as Christian *theology* at least is concerned, to speak with his enemies in the gate. O that all of us, writers and readers, were thoroughly versed even in these 'few books!' Then, indeed, with the gifts and grace, and the heavenly unction which our principles presume in every true minister of Christ, should we be prepared 'to declare the whole counsel of God, to make known the way of life, of faith, and obedience to others, and to instruct them in their whole duty to God and man.' I beg, at least, that this foundation may not be disparaged, as if narrower than it really is. It is, perhaps, going as far, in an indispensable course, as present circumstances will allow. When we shall generally have mastered this, I shall be happy, if Providence permit and call us, to render any little aid within my humble means, in rising still higher, if that may be, *on this foundation.*

"My earnest wish that all the conferences may be uniform in thus much at least, has been heretofore expressed. Yet, on this point, I shall continue to consult their judgment, so far as may be consistent with my convictions of personal duty. And as regards our local brethren, I must be permitted to say, with the most sincere respect and affection for them, that I know no measure better calculated, in my humble judgment, to promote either their interest or their usefulness, than a hearty, universal co-operation with us in these same studies. Such a co-operation, I cannot doubt, would ultimately tend greatly to increase the number of our itinerant ministry, and the efficiency of the whole—and thus to effect the great object which we all have at heart.

"If any, however, think me too sanguine in this matter, permit me to conclude by quoting the views of the brethren who edited the Christian Advocate and Journal on the 27th of December last. In an editorial article of that date they took occasion to say, in reference to this subject, 'We know of no measure, uniformly and faithfully carried out, which would be more happy in its results for the whole church than this. It will produce the same good results in the local as in the travelling ministry. And in addition to this, there is another weighty consideration: by this arrangement the men

will be fully trained in the local ministry for the work in the travelling connection, whenever they may find themselves, by the providence of God and the wants of the church, called upon to enter it. By this same course, effectually carried out in both ministries, they will acquire a respectability and influence which will enable them to do, under God, many times more good than they can possibly do without the knowledge and improvement which this course will confer. This whole course fully accomplished by an individual is actually more available for an able and successful minister, than the collegiate and theological courses regularly taught at institutions in this country. The only question, in our mind, is, will those of whom it is required persevere to the maturing of it? and can the conferences exact it with all good fidelity? Then, indeed, will we have an effectually learned ministry, without the pedantry which too often, though without any necessity, attaches itself to collegiate and theological courses.'"

The conferences addressed in the preceding communication were all attended by Bishop Emory, in order, excepting the two last, from which, by an arrangement with Bishop Hedding, he was released. These sessions were attended with nothing of more than ordinary interest, except those of the New-England and New-Hampshire Conferences, where the agitation produced by modern abolitionism had already begun to embarrass the administration of the church. Writing of this to the Rev. Dr. Luckey, Sept. 11, 1835, Bishop Emory says,—"The ultraism of immediate abolitionism has given us much trouble in two of the conferences, and but two. I am persuaded it has done immense injury to the cause of the blacks themselves. I hope your conference (the Genesee) will keep clear." Shortly after the adjournment of those conferences, Bishop Emory, in conjunction with one of his colleagues, published an address to them, which is understood to have been written by him. As it is a masterly exposition of the pernicious influence of modern abolitionism upon the coloured population themselves, and of its inconsistency with the obligations of citizens of the United States, and members of the Methodist Episcopal Church, it is here given entire.

Address to them on the subject.

"*To the Ministers and Preachers of the Methodist Episcopal Church within the New-England and New-Hampshire Annual Conferences.*

"DEAR BRETHREN,—Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

"We have marked with deep solicitude the painful excitement which, in some parts of your section of our charge, has been producing disturbance on the subject of the immediate abolition of slavery in the slaveholding states. We are happy at the same time to be able to say that having now, between us, attended all the northern and eastern conferences as far as the Troy, inclusive, we have found no such excitement, of any moment, within any of them except yours: and even within yours, we know that a large and highly respectable portion of yourselves, with, we incline to think, a majority of our members and friends, greatly disapprove and deplore the existing agitations on this question. That a large majority of our preachers and people within those of the non-slaveholding states generally to which our recent visitations have extended, are decidedly opposed to the modern measures of immediate abolitionists, we are well assured: and believing, as we do, that these measures have already been productive of pernicious results, and tend to the production of others yet more disastrous, both in the church and in the social and political relations of the country, we deem it our duty to address to you a pastoral letter on the subject.

"Enjoying as we do, in common with all our fellow citizens, the protection of the constitution of the United States, and the inestimable blessings resulting from the general union of the states under its happy auspices, are we not bound in conscience and honour, while we accept the benefit on one hand, to maintain on the other, in good faith, that fundamental principle of the original compact of union by which each state reserves to itself, and has guarantied to it by all the rest, the exclusive control of its internal and domestic affairs; and for which, consequently, the citizens of other states are no more responsible than for the domestic regulations under any foreign government? Can we indeed, taking human nature

Inconisstency of abolitionism with our duties as citizens and as brethren.

and the established laws of intercourse between states and nations as they are, reasonably suppose that the peace of the country, or even of the world, can be preserved on any other principle?

"That a deep political game is involved in the present agitation of this question, there are evidences too strong to be resisted. Will you take it amiss, then, if we warn you against being drawn into that vortex, or suffering yourselves to be made the instruments of drawing others in?

"The question of slavery itself, it is not our purpose here to discuss: nor is there any occasion for it. The sentiment of our church on this subject is well known. Our object is rather to confine ourselves to the practical considerations which press upon us in the present crisis; and which, we presume, cannot fail to arrest the attention of the humane, the pious, and the reflecting, of all parties.

"'Speak not evil one of another, brethren,' is a sacred precept as binding on us, surely, as any other. Now, are the strong denunciations which we have reason to fear are indulged in even by some ministers, against portions of their brethren who reside where the laws do not admit of emancipation without removal, compatible either with this precept, or with that common Discipline by which we are united and bound as one body, and to which we have solemnly pledged ourselves to conform? Can we be ignorant, either, that such a course must inevitably tend greatly to grieve and embarrass those of our brethren whose providential lot is within those states, if not materially to loosen and alienate their affections? Are those who so vehemently insist on universal, unconditional, and immediate abolition, as an imperative and indispensable moral duty, regardless of all consequences, willing to change places with their southern brethren, and to preach and carry out in the south the principles which they maintain in the north? If not, what is it but the apprehension of *consequences* that deters them, and qualifies their convictions of duty? What brotherly kindness, then,—nay, what justice, what consistency even, is there in urging upon others, painfully and involuntarily situated as our southern brethren are, the performance of that which we shrink from ourselves? It does not appear to us that this was the apos-

tolical spirit, the apostolical principle, or the apostolical course of action; and we entreat that it may not be persisted in.

"There is one other important practical bearing of the question which greatly affects us, and on which humanity itself demands of you the most serious reflection. We allude to the interests of the coloured population themselves, both bond and free. That many well-meaning persons are totally misled on this point, we are entirely confident. One of us has travelled through every slaveholding state in the Union, except one; and the other through nearly all. We have conversed freely and extensively with intelligent men of all parties; and have narrowly observed the progress and bearings of the modern agitations on this subject: and on a review of the whole, we are compelled to express our deliberate conviction that nothing has ever occurred so seriously tending to obstruct and retard, if not absolutely to defeat, the cause of emancipation itself; to bring upon the slaves increased rigour of treatment and privation of privileges; to overwhelm the multitudes of free coloured people in the slaveholding states with persecution and banishment; to involve the friends of gradual emancipation within those states in injurious and dangerous suspicions; and, above all, to embarrass all our efforts, as well by the regular ministry as by missionary means, to gain access to and to promote the salvation of both the slaveholders and their slaves.

"We know that the example of Great Britain, in regard to the slaves of the West Indies, is often referred to. But, conceding to that great nation all the credit it deserves, are you not aware that the circumstances of the two countries, in relation to this question, are greatly if not wholly dissimilar? There, the movement originated and was consummated among those who had constitutional jurisdiction in the matter, and who knew that the liberated population would be separated from them by a wide ocean. The claim of property too, on the part of the masters, was respected, and liberally compensated,—the British nation being one consolidated empire, whose resources were employed both in purchasing the slaves, in effect, and in compelling the mass of them still to submit to a state of political degradation; as is indeed the case with a large portion of its subjects, of all colours, throughout the globe. Whether all this

The gov. of the U. S. not in the same relation to the question with that of Great Britain.

be right or wrong, best or not best, as Great Britain is situated, it is not our object here to inquire. What we mean is simply to say, that the circumstances of this country, and the measures urged by the immediate abolitionists here, are not analogous to those there; and therefore to guard you against erroneous deductions from inadequate or inapplicable premises. Were congress even disposed forthwith and totally to abolish slavery in the District of Columbia, or the slaveholding states within themselves, yet the immediate abolitionists here insist, as we understand, that no compensation, in whole or in part, ought to be allowed; although it is well known that a large amount of the present property and productive capital of northern states has grown from the proceeds of slaves formerly sold by northern citizens to the south: in view of which, if universal immediate liberation be urged as a moral duty, on one part, can we be surprised if a question should be made whether there is no correlative duty of restitution on the other? In other words, if all the present progeny of the slaves thus sold in former years ought to be immediately discharged by those into whose hands they have come by whatever means, whether it is perfectly clear that there can be no corresponding obligation in equity for the restitution of the entire purchase money, with all its increase to the present day, into whatever hands it may have come, and through whatever channels? Without expressing any opinion on this question, it may not be amiss at least to consider the wide difference respecting it between the views of those who oppose the idea of any such conciliatory measure in this country as strenuously as they urge abolition itself, and those of British statesmen and moralists.

"That the New Testament Scriptures, or the preaching or practice of our Lord or his apostles, were ever intended to justify the condition of slavery, we do not believe. Yet are we as well satisfied that the present course of immediate abolitionists is equally foreign from the practical examples furnished us by those high and sacred authorities, and in circumstances less difficult than ours. For while, within the Roman empire, slaves were both more numerous, and their legalized condition worse than the legalized condition of the same class in any portion of our own country, there existed, at the same time, no such barrier (in case of liberation) to

their enjoyment of the entire rights of citizenship, or even to amalgamation, as in our circumstances is utterly insuperable. The difficulty among us is increased too by the fact that the colonization, even with their own consent, of such as may be emancipated in this country, is equally opposed by immediate abolitionists. It is in such a state of things in relation to this most perplexing of all our political or moral questions, that we have devolved upon us the embarrassing duty of administering a Discipline intended to be conformed to the principles of the gospel, as illustrated by the practical course of our Lord, and the apostolical administration of the primitive church. And as, on one hand, we are not disposed to relax its provisions, or to permit them to be trampled on in administration; so neither, on the other, while it remains as it is, can we silently witness the arbitrary denunciations of one part of our charge by brethren of another part, who, except when assembled in General Conference and in that collective capacity, have no jurisdiction over them.

"We entreat, therefore, that none of you will take part in such measures, or in any others calculated to inflame the public mind with angry passions, and to stir up civil or ecclesiastical strife and disunion, in violation of our solemn vows. And if any will persist in so doing, whether from the pulpit or otherwise, we earnestly recommend to our members and friends everywhere, by all lawful and Christian means, to discountenance them in such a course. The presiding elders, especially, we earnestly exhort to discountenance such practices, both by their counsel and example. And if any, of whatever class, go beyond their own bounds, or leave their proper appointments, whether under the pretext of agencies or otherwise, to agitate other societies or communities on this subject, we advise the preachers, the trustees, and the official and other members, to manifest their disapprobation, and to refuse the use of their pulpits and houses for such purposes. Let us leave off contention before it be meddled with; and maintain and set forward, as much as lieth in us, quietness, peace, and love, among all Christian people, and especially among those committed to our charge.

"Nothing herein said is intended, in the slightest manner, to abridge or impair any acknowledged right of any individual. The

Mr. Emory opposed alike to abolitionism and to slavery.

principles of positive compact under which we are *associated*, whether in civil or religious communities, are those which we now specially press on your attention. And so far as we are in any manner entitled to ask you to listen to our voice, or to be guided by our counsels or admonitions, in matters most deeply affecting the peace of the church and the country, we do it solemnly by this communication, which we beg you to be assured proceeds from no other than the best feelings toward you, individually and collectively, in common with all other portions of our wide and weighty charge, and such as we trust may fitly actuate our hearts as your affectionate and faithful pastors.

"In conclusion, permit us, beloved brethren, to cherish a confidence in the Lord touching you, that ye both do and will do the things which we entreat you.

"May we be mutually guided by that wisdom that cometh down from above; and the Lord direct our hearts into the love of God, and into the patient waiting for Christ.

"ELIJAH HEDDING,
"J. EMORY.

"Lansingburg, N. Y., Sept. 10, 1835."

Although this address was written especially to discountenance the imprudent measures which were adopted in the north to bring about the immediate abolition of slavery, yet it disavows, with sufficient distinctness, any advocacy of the system itself. Such was the uniform tenor of Mr. Emory's sentiments on slavery, the evils of which, both civil and religious, he had long witnessed, and deeply deplored, but which he was not the less anxious to have removed by constitutional means and in a Christian spirit.

The great extent of Bishop Emory's correspondence, during the latter part of his life, caused it to be restricted almost entirely to matters of business, which would not be interesting to the general reader, or to domestic affairs, which would not be suited to the public eye. The following extract, however, from one dated "Portland, Maine, June 19, '35," is an exception, and is here given as presenting a specimen of his epistolary style at this period, together with his views on some important points. It was written

to one of his sons, who intended to deliver an address on education, and contains some hints on the mode of treating the subject.

"Education, properly, embraces the whole wide scope of the character, condition, and interests of man, physical, mental, moral, and religious, for time and eternity. It should be commenced, therefore, not only with the infant, but, I think, with the parents themselves, whose minds, dispositions, connections, and habits, cannot but have a moulding and directing influence on their offspring, and through them on society, civil and religious, to generations and ages unborn. Should you touch this string, however, it will become you to do it delicately, as it has certainly delicate bearings, though sustained by sober and sound philosophy. Minuteness of practical detail may not perhaps be compatible with the *oratory* which may be expected on the occasion; yet somewhat of the *utile cum dulci* will be desirable. The metaphysical question of the physical soundness and equality of all minds originally, I am not prepared to meddle with; and the danger of invalidating innate moral corruption on one hand, or of slipping into materialism on the other, ought to be carefully guarded against. Yet, waiving such vexed and vexing questions, I presume all will grant the importance of the *sanum corpus* as the habitation and instrument of the *sana mens*:—in other words, a fit instrument, well constructed, kept, and tuned, for the best efforts of the well-instructed and skilful soul. The enlightened and resolute management of the nursery, therefore, is an object, in regard both to the infant mind and body, not unworthy the attention of the friends of human happiness—from the cradle to the grave—the statesman, the philosopher, or the divine. This may afford a field of remark on the immense importance of the post and relation of *mothers*, and of female education, practical and liberal, not only in view of their own respectability and comfort, and of the ornament and charm which are always thrown around well-educated female society—but especially in view of their certain, powerful, and merited influence, in the formation of the future hope of the republic, the church, and the world. The culpable neglect, and the contracted sphere of female education generally—not overlooking the domestic education proper for the future mistress of the kitchen,

the wardrobe, the nursery, and the parlour, with a passing slap at the murderous fashions, and restraints from healthful exercises—may suggest a branch on this head. And while you avoid all adulatory offerings at the shrine of vanity, you may appeal to the sound sense, the patriotism, the humanity, and the piety of your enlightened female auditors, to give the countenance both of their concurrence and their example to sentiments so deeply involving the dignity and interests of full one half, both in number and importance, of the whole human race; and, through them, indeed, of the whole race.

"I wish, too, that you could fix a brand on impure air in school and recitation rooms and studies, and especially where the latter are bed-chambers also, and the combined effluvia of candles and lamps to be breathed through the night: the custom also of pupils sitting for hours in a bent posture over tables or desks, and the responsibility of teachers for suffering them to do so, much more if the order and arrangements of the school require it; also stooping at meals with their faces in their plates, and their creeping about, through the streets or elsewhere, hump-backed and round-shouldered, as if the object of their education had been deformity and murder. Fix a stigma on this, let it strike where it may, and invite public notice of it, and the pointing of the finger of ridicule, whether in the family or the street, and show, at the same time, how easily such offensive and destructive habits may be corrected, especially in youth, by the example of the soldier and the officer. But enough of these small matters—the greater you will think of, of course, without a monitor.

"It strikes me that it might be well to write your speech on the right hand page only of each leaf, and lay it on a table near you (but without a monitor) for reference, if necessary. This would put you at ease; and should you even have to refer to it, if it be done *coolly* and gracefully, I think it has no bad effect. You will, of course, study ease and freedom, and avoid all pedantic and schoolboy stiffness. Study also the true meaning and design of your own language, as the best guide to proper tones, emphases, pauses, and gesture."

Having, at the close of his third episcopal tour, some leisure,

Commences "The Episcopal Controversy Reviewed."

he appears, during this fall, to have commenced the tract on Episcopacy, which, as we have already seen, he had probably had in contemplation for some time, and which was published, after his death, under the title, "The Episcopal Controversy Reviewed."

The circumstances of its composition are thus set forth in the preface to that work by the author of this biography:—"The 'Defence of our Fathers,' &c., having passed through several editions, and the demand seeming likely to continue, the publishers requested the author to prepare a revised edition. This he appears, at one time, to have contemplated, as a copy was found interleaved, apparently for that purpose. Subsequently, however, he seems to have been satisfied, from his own observation and the opinion of others, that, inasmuch as the controversy which had elicited the original work was dying away, while the attacks upon the organization of the church, both openly and secretly, were perhaps increasing in other quarters, it would be better to prepare an entirely new work, in which the government of the Methodist Episcopal Church should be defended, not merely against the cavils of a particular party or sect, but against all opposition; and its entire accordance with Scriptural authority and primitive usage be established by a full investigation of the subject of episcopacy in general, and of Methodist episcopacy in particular. Such was the plan of the present work: the sudden death of the author left it but partially and imperfectly executed. The manuscript contained only a discussion of the subject of episcopacy in general, in a reply to 'An Essay on the Invalidity of Presbyterian Ordination, by John Esten Cooke, M. D.,' and a part of a reply to a tract entitled 'Episcopacy tested by Scripture,' by Dr. H. U. Onderdonk, then assistant bishop of Pennsylvania. Whether it was intended to notice any other works on the opposite side, may be doubted, as the first afforded an opportunity to examine the argument from the fathers, the second the argument from Scripture. Why an answer to these two works, one of which was published in 1829, and the other in 1830, was delayed until 1835, the year of the author's death, none will inquire who have any knowledge of his arduous and incessant engagements, first, in establishing the Methodist Book Concern on the basis on which it has since stood, and subsequently,

in discharging the still more responsible and absorbing duties of the episcopate; especially when it is further considered that it would take some time to satisfy him, that arguments, which appeared to him so untenable, could ever have possessed the influence which they seem to have exerted on some minds."

Subsequent events have tended at once to establish the necessity for such a work, and to increase the regret that Bishop Emory did not live to complete it. Had he witnessed, as we have since, the further development of high-church principles, in the writings of the Oxford divines, and their coadjutors on both sides of the Atlantic, he would have been furnished with new and more powerful arguments against this presumptuous hierarchy; unless, indeed, he had believed, as he well might, that its pretensions are so arrogant and preposterous as to work the overthrow of the system itself, wherever the corruptions of the church are not sustained by the arm of the state.

It was in the midst of engagements like these, and when in the possession of more vigorous health than he had enjoyed for many years previously, that Bishop Emory was suddenly taken to his rest. On Wednesday, the 16th December, 1835, a day memorable for the great conflagration in New-York, and for the excessive cold by which its ravages were accelerated and extended, Bishop Emory left home for Baltimore, in a light open carriage, about six o'clock in the morning, being then before day. About two miles from his residence he had to descend a hill nearly a mile in length The carriage was seen, it was said, about the dawn of day, passing by a tavern near the top of the hill, with considerable velocity, but nothing further was noticed, until, about twenty minutes after, the bishop was found by a wagoner lying bleeding and insensible on the side of the road, about two hundred yards below the tavern. He had, it would appear, while the horse was running, either jumped or been thrown from the carriage, and had fallen with the back of his head on a stone, which fractured the skull. He was immediately removed to the tavern; medical assistance was promptly summoned, but the case was at once pronounced hopeless. Those of his afflicted family and brethren who were in the neighbourhood repaired to his dying bed, but the nature of the injury,

while it rendered him insensible to their sympathy, happily freed him from the pain which would have required it. In this state he lingered till the evening, when, at a quarter past seven, he expired.

Upon receiving the melancholy intelligence, the trustees and stewards of the Baltimore city station requested to be permitted to superintend his interment. Accordingly, under their direction, the body was conveyed to Baltimore, where the funeral sermon was preached, on the ensuing sabbath, in the Eutaw-street church, by his old and tried friend, the Rev. Alfred Griffith, from 2 Sam. iii, 38: "Know ye not that there is a prince and a great man fallen this day in Israel?" His mortal remains were immediately afterward deposited in the vault under the pulpit, where they lie beside those of the venerated Asbury, of whom he had been so able a defender, and so faithful a successor.

The news of this sudden bereavement spread a gloom throughout the vast connection, over which Bishop Emory had presided for a period, sufficient, though brief, to assure them of the greatness of the loss they had sustained.

Funeral sermons were preached at the principal appointments—several of the official papers were put in mourning, as were also the pulpits of churches of which he had been pastor; and the most affectionate expressions of condolence, both from public and private sources, were communicated to the bereaved family. Grateful as these were to the feelings of those who had been so painfully visited, it would be improper now to spread them out at length on these pages. The following, however, coming, as it did, from that portion of the church in which Bishop Emory had been known from his youth, should not be suppressed, as it tends to show that the admiration which he excited was not that which results from a distant or dim perception of its object, but was founded on long and intimate acquaintance. It was from the preachers' meeting in Philadelphia.

"Whereas, in the death of the Rev. John Emory, one of the bishops of the Methodist Episcopal Church, a most unexpected gloom has been permitted to come over our Zion, as well as a most amiable and deeply afflicted family:

"And whereas, in the removal of this great and good man, it is an act due to his memory to acknowledge, by some testimonial,

Extract from the "Western Banner."

our sentiments of veneration for his excellent character, and our deep regret at the loss of so much excellence and worth,—Therefore

"1. Resolved, That in the character of our venerable superintendent, whose death we mourn, we recognise an assemblage of all those qualifications by which he has justly been distinguished as one of the best, ablest, and most efficient ministers of the new covenant, and that his piety and talents (which were not too highly appreciated by the church, when, after many expressions of her confidence, she recently conferred on him her highest honours, by appointing him to the office of a bishop) have purchased for him a name of precious memory, and have left to us the legacy of an example which all ministers may follow with credit to themselves, and profit to mankind.

"2. Resolved, That we feel ourselves called upon deeply to sympathize with his bereaved family in particular, and the church in general, in the irreparable loss sustained by the melancholy event which terminated the life and labours of this active, honoured, useful servant of Christ."

The public papers, and especially those of the Methodist Episcopal Church, accompanied their announcement of his death with the strongest expressions of regret, and the highest eulogiums on his character. The two following are the only notices of the kind which are now at hand. The others, however, held similar language. The first is from the Western Banner, then published at Auburn, N. Y.:—

"Another great man in Israel has fallen! The providence of God has indeed made a heavy draft upon the episcopacy of the Methodist Episcopal Church. The knell of the venerable and justly venerated M'Kendree has scarcely ceased to vibrate upon the ear, when, lo, the almost astounding intelligence reaches us that the beloved and talented EMORY is no more! Yes, so it seems,—the great, the wise, the good Bishop EMORY has been cut off in the midst of his days and of his usefulness. Though he has been but a few days in the episcopal office, he has been extensively known to the American public; and we venture to say, and especially as we can say it without the least disparagement of his episcopal colleagues, that the death of no individual could, at this time,

Extract from the "Mississippi Christian Herald."

be more painfully felt by the community of which he was both a member and an ornament. His sudden and unexpected removal from the walls of our Zion cannot fail to clothe the whole church in the habiliments of mourning. Great dependence was placed upon his peculiar talents to meet the exigency of the times. His uncommon penetration, his accurate and discriminating judgment, his extensive acquaintance with the civil and ecclesiastical condition of our country, the urbanity and conciliating character of his public as well as private manners, all conspired to render his continuance among us, at the present juncture, peculiarly desirable. But he is gone! And the *manner* of his death seems to give a double poignancy to the stroke. At first we were disposed to discredit the report. We hoped there was some mistake about it. But the painful facts in the case appear now to be too well established to admit of further doubt."

The second extract is from the Mississippi Christian Herald. After giving the circumstances of his death, the editor proceeds:—

"Dr. Emory has greatly distinguished himself as a polemical divine, and a critical scholar. His editorial labours while he was attached to the great central publication office in New-York were unremitting and severe, almost beyond human endurance; and they will tell on the destinies of our church for centuries yet to come. His 'Defence of our Fathers' has passed into the list of our standard works, and will be read with such sentiments as genius only can inspire, while a wreck of American Methodist Episcopacy shall float upon the bosom of the ocean of time.

"Alas, for us! this burning and this shining light in our church is no more. Suddenly the candlestick is removed from its place. Darkness glooms where his genius shone, and memory only treasures up his looks, his actions, and the sound of his voice, as relics too precious to lose amidst the bewildering bereavements of this changing world.

"Dr. Emory brought to the episcopal office a fund of erudition, and a singleness of purpose, rarely equalled. His health had been impaired and his nervous system shattered by the severity of his editorial services; yet with what strength he had, and with an unequalled ability, he became the servant at large of the churches;

and on horseback, in the most unassuming and primitive style, he travelled annually, during the nearly expired four years since the episcopal office was imposed upon him, thousands of miles, and presided in the annual conferences with the acceptance of an angel of God.

"It is not for weak, erring mortals to murmur at a dispensation so dark and mysterious, as the sudden and awful extinction of this light in Zion. Not on the bed of sickness, soothed by anxious and confiding affection, with his pillow wet by the pearly drops of love, did he gradually come to his end, like the evening sun, whose going down millions anticipated and watched; rather, like that orb extinguished at high noon, his exit has astonished and alarmed while it has grieved the thousands of our Israel.

"But the memory of his sanctified genius, his holy devotedness, and the directness of intention with which he entered into the vineyard of his Lord, will long remain in the American churches. His monument is as broad as the limits of that part of the sacramental host over which he had been placed as a shepherd under Christ. Weeping piety will engrave his name on the whitest tablet behind her altars. Genius will bring evergreens from the academic shades, and twine them round the urn that encloses his ashes; while love and affection shall mourn him, yet not as those who mourn without hope. The records of our church, while they place his name among the ascended ones who have heard the call to come above, will also speak of his virtues, his gravity, his science, and his spirituality. We feel the weight of this unlooked-for bereavement too sensibly to permit us to enter upon an analysis of his character, either as a minister or a scholar. Abler pens will hereafter sketch his character. We can only say—Alas, for us—O, our brother! So passes the glory of this world; so do the brightest luminaries that have ever shone in this western hemisphere sink in the great ocean of death, to be seen no more on earth."

Such was the general strain of lamentation which arose from a weeping church. Language would be inadequate to describe the grief of his bereaved family. Five children, (of whom the eldest was just of age, and the youngest but a few weeks old,) together with a devoted wife, were thus suddenly and awfully bereaved of their

earthly guide and protector. The fact that he had left them in possession of property,* and principles and habits which, with the divine blessing, might secure them an honourable subsistence, if it alleviated the bitterness of their desolation, at the same time, by reminding them of the wisdom and affection of him whom they had lost, increased the poignancy of their grief.

When it is considered that, at the time of his death, Bishop Emory was in the vigour of his intellectual powers, while his bodily health was better than it had been for many years,—that he had but just entered upon an office for which nature, and education, and grace seemed to have pre-eminently qualified him,—that he was engaged on a profound work in defence of the polity of the Methodist Episcopal Church, and enlarged plans for the increase of her energy and the extension of her operations:—when so many circumstances seemed to plead for his stay upon earth;—that at this very time he should be called away, and that too in so sudden and awful a manner, presents a most mysterious dispensation. That it was, however, inconsistent with the wisdom, and goodness, and special providence of Him in whose hands are the issues of life, cannot for a moment be admitted. It would certainly have been gratifying to his friends, and to the church, to have had his dying testimony; yet this could not be necessary for their assurance of his peaceful end. How strikingly applicable to himself is the sentiment which he expresses in his autobiography respecting his mother's death: "Though I received no intelligence of her illness until I received that of her death, yet her unwavering faith, her established piety, and the uniform tenor of her life, were a sufficient assurance to me,—as they are, indeed, the most desirable assurances in all cases,—of her peaceful and happy death." But the author is spared

* Mr. Emory's property, which, however, was much less than was often supposed, was obtained by inheritance and by marriage. It may be doubted whether he gained a dollar by the offices which he held in the church. As an evidence that he had no desire to do so, the following fact has been communicated to the author, by one who was a steward in Washington city at the time Mr. Emory was stationed there. The sum of five hundred dollars had been appropriated for the support of himself and family; but the station being somewhat straitened for funds, he, at the end of the year, returned to the stewards one hundred and twenty-five dollars as having been saved out of the amount allowed.

Letter of condolence from Rev. B. Waugh.

the painful necessity of commenting further on so afflicting a visitation. It has been done more appropriately for him in the following letter of condolence, written to him by one who had been the early and beloved associate of Bishop Emory in the ministry, and who had then succeeded him in the book agency, as he has since in the episcopacy:—

"New-York, December 23, 1835.

"My Dear Robert,—I would not add to the burden which now oppresses you by an attempt to magnify your loss. You are sufficiently conscious that your loss is immense, and that your bereavement scarcely admits of reparation. Perhaps I had sympathized with you in silence, but for what was felt to be due to both father and son. Allow me, then, to commune with thy sorrowful spirit in this time of sore affliction. An unskilful hand will indeed guide my pen, but it shall write only the sentiments of my heart. If to murmur against divine Providence were not a crime and a folly, I should have complained of the death of your dear and excellent father. Indeed, it will be well for me if my heart has been free of this sin. I need not say how the sad intelligence surprised and overwhelmed me. This was natural; but the revolving of this matter has left my mind in a state which it would be difficult to describe. You have lost the best of fathers. I have lost the best of friends. We both feel, in different degrees, I admit; still, I hope the feeling in either is not excessive. One fundamental principle in theology is, that God cannot err: but 'though justice and judgment are the habitation of his throne,' yet, to mortal vision, 'clouds and darkness are round about him.' I have repeatedly caught myself on the very verge of asking a reason of this act of the divine administration. True, I have repressed the wicked thought, yet again and again have I found such inquiries arising as the following, Why was *such* a husband, and *such* a father taken away at *such* a time and in *such* a manner? Why was the church deprived of *such* a minister at a time when its interests seemed to require just *such* a superintendent as Providence and grace had made him to be? Perhaps the death of no other minister among us would have broken in so extensively on my calculations and hopes. But he is gone. And true piety requires us to submit without a murmur. God has called him to

his rest and reward at the *best* time and in the *best* way, awful as to us it may now appear. May we not hereafter know *why* and *how* it was so? But, my dear Robert, does it not belong to the doings of true friendship to calculate the *gain* as well as to state the *loss?* The family circle, the intimate friends of Bishop Emory, as well as the church, have greatly lost by his death, but, O, how much has been gained in the heavenly world! The spirits of the just made perfect have had another interesting kindred intelligence for ever associated with them. Those blessed angels who rejoiced at his repentance, conversion, and ministry, have doubtless rejoiced again (and more) at his triumphant entry into glory. The church triumphant has an accession of another holy member who has been redeemed from the earth. Your father and my friend has gained—what? Eye hath not seen, nor ear heard, nor has the heart ever conceived the glory of the scene! He has gained a place of rest, and has ceased to toil. He has reached a place of safety, and shall never again be in peril. He has finished his work on earth, and is now receiving his reward in heaven. True, he has left an interesting circle on earth, but has he not found one infinitely more so in heaven? Yes, verily; in the group of disembodied saints he has already mingled with (and hailed with thrilling acclamation of triumph and joy) his own Wesley, Asbury, M'Kendree, George, and innumerable worthies of ancient and modern times, who are happily commingled in one glorious immortality, in one eventful eternity. Above all, thy pious father and my dear friend realizes, as he never did before, this beatitude, 'Blessed are the pure in heart, for they shall see God.' O happy, happy, happy soul! instead of wishing thee here, how we should rejoice in thy flight from earth to heaven, and with what eagerness and perseverance should we follow thee to glory! But what friendship can estimate the gains of an immortal soul, saved *fully* and *for ever?* I will not attempt it. But come, my dear brother, let us go and see the bliss which he has gained. Holiness is the way to heaven, and the blood of Christ is the efficacious consideration by which we enter and walk in this way. I must close. My paper is covered, but my heart is not emptied. May grace sustain and comfort you.

"B. WAUGH."

Summary.

CHAPTER XVII.

CONCLUSION.

We have now followed Bishop Emory through his comparatively brief, but distinguished career. We have seen him in boyhood, eminently studious and moral, the pride of his instructers, and the hope of his parents:—at the bar, with a mind thoroughly disciplined, and richly stored with general as well as legal information, promising a brilliant professional career:—then, at the call of God and of the church, promptly relinquishing these splendid prospects, and entering upon the laborious and self-denying office of a Methodist itinerant preacher:—as a minister, happily combining personal improvement with pastoral fidelity:—as the first delegate to the British Conference, satisfactorily adjusting an unfortunate difference between the two connections, and opening a harmonious intercourse between them, which has not since been interrupted:—amid the agitations of "reform," on the one hand, boldly, though mildly, opposing the undue extension of episcopal powers; and on the other, successfully vindicating the fathers of the church, and defending her institutions against all assaults, both from within and from without:—in the Book Concern, placing that important establishment upon a new basis, and imparting new life and energy to all its operations:—and lastly, after having been thus long tried and greatly honoured, we have seen him receive the highest mark of the confidence and esteem of his brethren, in being called to the episcopacy; and in this office, during the brief period of his incumbency, employed, with untiring diligence, in travelling through the whole extent of the church, in the most primitive style of simplicity, and, at the same time, defending her polity, and devising plans for her enlargement.

A brief view of his personal appearance, of his habits, and of his intellectual and moral character, will complete this sketch.

In person, Bishop Emory was rather under the ordinary size, though very well proportioned. Having been afflicted with dys-

pepsia for many years, his average weight did not exceed one hundred and twenty-five pounds. Of his features no good representation has ever been made. All his portraits, except the one published when he was stationed in Philadelphia, were engraved from the painting executed in England; which was necessarily done in a hurried manner, and while he was suffering from indisposition. And it is admitted that none of them do justice to the marked expression of his manly countenance, and the classic regularity of his features. When at rest, there was a thoughtfulness impressed upon his countenance, which might sometimes be mistaken for sternness; but in social intercourse, although he was scarcely ever known to laugh, his face was often lighted by a smile, while the benignity of his heart beamed from his eye. He always carried himself very erect. The habit of stooping, whether in reading, writing, walking, or riding, he regarded as a common cause of deformity and disease. By avoiding it himself, he preserved a breast naturally weak from any painful affection; and has doubtless benefited many others by the friendly admonitions on the subject which he seldom failed to administer. From youth he was an early riser; and the practice was continued even when the distressing sleeplessness, by which he was for some years afflicted, might have pleaded for greater indulgence. But he was equally careful to retire early. It was the general rule of his family, that none of its members were to be absent after nine o'clock at night, and by ten o'clock silence reigned through the house. To the duties of the toilet, so far as was requisite for cleanliness of person and neatness of dress, he carefully attended, while he as conscientiously refrained from the display or the extravagance of fashion. Over his appetite he seemed to have the most perfect control; preferring, not the most palatable, but the most wholesome food. He was emphatically a redeemer of time. None, perhaps, even of his brethren in the ministry, has more faithfully performed the promise, which all who are received into full connection make, to obey that injunction of the Discipline, "Be diligent. Never be unemployed: never be triflingly employed. Never trifle away time; neither spend any more time at any place than is strictly

necessary."* From the rigour of this rule he scarcely relaxed even at home, where he was ever engaged in the improvement of himself or of his family.

Of Bishop Emory's intellectual character, the reader will probably form his own opinion from the evidence presented. The author, however, may be permitted to notice a few prominent traits. The habit of accurate study which Mr. Emory had formed in youth, continued with him through life. Whether the subject of inquiry was the pronunciation of a word, or a question of science or religion, he could not be content with conjecture, when certainty might be attained. Hence his knowledge was thorough, as well as various and extensive. The Latin, Greek, and Hebrew languages he had studied closely and successfully, but owing to the pressure of other engagements, he did not cultivate them much in his later years. He had also some acquaintance with French. To the higher branches of the mathematics, he had paid little attention. While in Baltimore, he attended a partial course of medical lectures, and was acquainted with the outlines of that science. But it was with the studies appropriate to the barrister and the divine, that he was particularly conversant. The great principles of natural, international, and common law, he had too thoroughly studied ever to forget, and even many of the details of practice had not escaped him after the lapse of years. In discussing questions of ecclesiastical law, in securing the property of the church, and in settling embarrassing controversies, Bishop Emory's legal skill was often exhibited to the great benefit of the church, and to the surprise of gentlemen of the profession, who were frequently glad

* This trait has already been noticed in the extract from Professor M'Clintock's sketch of his habits while book agent. In confirmation of these remarks a fact may be mentioned, which also affords a striking illustration of his character in other respects. After he was appointed principal book agent, the communication with strangers, and with the officers of the establishment, devolved principally on his colleague. Mr. Emory, therefore, knowing that his time was not his own, would not suffer it to be wasted by the intrusion of those loungers, who, supposing that others appreciate time as lightly as themselves, are so apt to infest such an establishment. Accordingly, during business hours his office door was locked, nor was it opened, except when a private signal announced the necessity for such interruption.

to have the counsel of one who had come only to consult them. With history, both ancient and modern, he was familiar. His acquaintance with the belles lettres, with logic, with moral philosophy, and with theology in all its branches, whether practical, doctrinal, or historical, is sufficiently evinced by his writings. The Bible he studied with peculiar care, comparing scripture with scripture, which he justly considered as one of the best modes of elucidation. Wesley's Notes on the New Testament was a favourite work; and after he became bishop, he carried a copy with him in his travels.

Nor did the accuracy of his knowledge excel that of his judgment. This was displayed and acknowledged in all the relations which he sustained, both private and public. In the councils of the church, as well as in the deliberations of his family and friends, his opinion was sought with anxiety and received with deference.

This quality of accuracy is attained by the most of its possessors at the expense of readiness. But in Mr. Emory the two were happily blended. In debate, whether on the conference floor or elsewhere, none found him unprepared; and in the chair, a question was scarcely raised, before his decision was formed and announced, while the result showed that it was not more prompt than it was correct. It was said by a celebrated Athenian commander, that it was a reproach to a general to have to say of any event,—"I had not expected it." Such censure could seldom attach to Bishop Emory. In the meditations which were perpetually revolving through his thoughtful mind, there were few aspects or bearings of a subject which he had not previously weighed; and thus he was prepared for any contingency.

But perhaps the most remarkable feature of his mind was that versatility which enabled him to excel in all that he undertook. Few stations are more diverse than those which he filled; and yet in them all, whether as a lawyer or as a minister, in the office or at the bar, in the pulpit or on the conference floor, as book agent or as bishop, in speaking or in writing, he appeared the same master spirit. This diversity of powers, however, does not seem

to have extended to the fine arts. He had, indeed, after his conversion, learned to sing, so as to be able even to lead in that important part of devotion, but it was not a favourite exercise. Instrumental music, it is believed, he never cultivated. No well-ascertained remains of poetry are found among his papers, nor is it known that he ever courted the muses.

His style of preaching corresponded well with that of his writings, nor was it altered much during the course of his ministry. His subjects were adapted to the occasion and the audience. The language of the text having been clearly explained, its doctrines were sustained by cogent arguments and striking illustrations, and its exhortations enforced by earnest remonstrances and pathetic appeals. It was not necessary for him, when entering the pulpit, to put on dignity, for he never laid it aside. Despising all affectation, whether of pomp or of carelessness, he strove, both in reading and speaking, to be perfectly natural, and perhaps few have been more successful in that difficult effort. With a voice naturally feeble, he was able, by the distinctness of his enunciation, to make himself heard through the largest assemblies.

But it was in debate that Mr. Emory's peculiar powers were most conspicuous. On the conference floor, especially, he was, if not unrivalled, yet certainly unsurpassed. While he did not obtrude himself into every discussion, as if no question, however trivial, could be decided until his opinion was delivered; yet neither did any array of opposition, nor any fear of responsibility, nor any apprehension for his own popularity, deter him from taking such part, in the most important debates, as commended itself to his judgment and conscience. Listening in silence and in patience to the remarks of others, he would not speak himself until fully possessed of the subject. But when he did rise, such was the force of argument and the array of facts, by which he sustained his positions, and so lucidly did he arrange and express them, that, in general, further discussion was alike unnecessary and unavailing. But the author has been favoured, on this subject, with the remarks of one who had often witnessed exhibitions of Mr. Emory's powers in debate, and who was peculiarly qualified to appreciate them. "Among the more prominent intellectual endowments of Bishop

Sketch of him as a debater, by Dr. Bond.

Emory," says Dr. Bond, "perhaps there was none more obvious than the power of analyzing subjects, and separately examining their constituent parts and relations. Hence the almost intuitive discrimination of his judgment, as exhibited in deliberative bodies, and in council with his friends. However perplexingly entangled the matter in discussion might have become, by the conflicting statements or arguments of those who had preceded him in debate or in conversation, when he began deliberately to remove from the question whatever did not necessarily belong to it, and to expose the real question in its nakedness, the light beamed upon you so clearly, that it was hardly necessary to wait for the speaker's decision—you had anticipated him, and had already arrived at the just and inevitable conclusion.

"This faculty was no less exhibited by the care with which he avoided the notice in debate of any irrelevant remarks of a preceding speaker. Whatever was the range of inquiry or observation, in which others thought proper to indulge, he always confined himself strictly to the subject before him. He could not be seduced or provoked to reply to any thing which was not material to the issue; and whatever was material he seized upon with a quickness of perception, and separated from any heterogeneous comminglings by a power of comparison and analysis, which seemed so easy and natural as not to cost him an effort.

"I noticed, too, that he was fully conscious of the advantage which this qualification gave him in debate. On the floor of the General Conference he seldom spoke upon any mooted question until the discussion had been considerably protracted; or if his position in relation to the conference required him to present a subject originally, which was expected to produce controversy, he contented himself with simple statements. He waited for the objections, never anticipated them; well aware that whatever he anticipated and answered would come up again in a different form and require to be again answered. It was precisely at a time when others would have hesitated to enter into the debate, when the conference were not only perplexed with the conflicting opinions and arguments of other speakers, but weary of the subject itself, that he would slowly arise, and, with a look which only bespoke can-

dour and a desire to come to a just conclusion, lead his willing hearers to his own conclusions.

"There was, however, another reason for his success on such occasions. It was evident to all that he sought not to defeat and confound his opponents, but to convert them to his own opinions. Hence he never pointed his remarks to individual speakers so as to present them in a light which would degrade them in their own esteem, or lessen them in the estimation of others. He always managed so to generalize the positions and arguments of the opposing members that no one felt himself individually bound to sustain them, and, if defeated, was consoled by the consideration that he was, nevertheless, in very good company. I have noticed the sound and discriminating judgment of Bishop Emory in the last particular, because it struck me not only as a rare but almost a peculiar quality in the management of public debate; yet certainly it is a much greater achievement to convert than to triumph over an adversary."

Though there have been men of greater talents and acquirements than Mr. Emory, yet few have given them a more useful application. And certainly there has been no man, since the days of Asbury, to whom the Methodist Episcopal Church has been more indebted. Nor could even that great man have filled Mr. Emory's place. A new era had then dawned upon the Methodist Church. The little one had become a thousand. With the increase of her numbers, the administration of her affairs had become more complicated. The harmony, which had been promoted by feebleness and persecution, was in danger of declining as strength increased and opposition diminished; while external foes, who had despised its day of small things, were aroused to resist the progress of a body whose expansive power seemed to increase by compression. To preserve peace within, therefore, and to repel assaults from without, required at once the wisdom of Nestor and the valour of Achilles.

The increasing intelligence, also, of the church, produced not more by the general improvement of the country than by the natural influence of religion, called for a more thorough and extensive education of her youth and of her ministry; while the zeal neces-

sary to effect it had been greatly diminished among many, both preachers and people, by the failure of former efforts.

Withal, the itinerant system itself, no longer, as at first, carried on by unmarried men, needed additional provisions to secure its integrity; while its growing popularity and efficiency called for a still wider extension of its operations.

This was, indeed, a crisis for the Methodist Episcopal Church. To say that, under God, Mr. Emory alone carried her safely through, would be to ascribe to him more than human power, and to detract from the just merit of his coadjutors. But not to say that among the champions who were then raised up for the church, to withstand her enemies, and to strengthen and enlarge her bulwarks, he stood in the first rank, would be to sacrifice truth to delicacy.

As the defender of the organization and institutions of his church, and of the doctrines of the witness of the Spirit, and the divinity of Christ, he approved himself an able vindicator of the discipline and tenets of Methodism. The honour of originating the Missionary Society of the Methodist Episcopal Church belongs elsewhere: but its infant operations were greatly promoted by Mr. Emory, both in the Baltimore Conference, as the corresponding secretary of that auxiliary, and in the General Conference, as the author of the report in favour of its organization; and also, subsequently, in the successive offices of corresponding secretary and vice president of the parent society.

The cause of education, both among the ministry and the youth of the church, ever lay near his heart. We have seen the active part which he took in the organization of the Wesleyan University and of Dickinson College, and also in extending and improving the preachers' course of study. In addition to this he drew up a constitution for a society "to assist such ministers, (itinerant or local,) and such members of the Methodist Episcopal Church, as may not be otherwise able to accomplish it, in giving their sons a useful and liberal education."* Nor will Mr. Emory's services at the Book Concern be properly appreciated, unless there be taken into the account,—what constitutes the greatest value of that in-

* See Appendix, No. iv.

stitution,—its powerful influence on the education of the vast population, which it, and in many instances, it alone, supplies with reading.

To secure the property of the church to its rightful owners, Bishop Emory obtained the counsel of the ablest jurists of the country, and, with the aid of his own legal knowledge, devised safe and easy modes of settlement.

To preserve the itinerant system unimpaired, he knew that more adequate provision was necessary for superannuated preachers, and the widows and orphans of those who died in the work, than was made when the ministry was composed mostly of the young and the unmarried. Hence this subject engaged his attention the very year of his admission into full connection; and ever afterward, those institutions which were designed to subserve this end, especially the Chartered Fund and the Book Concern, were objects of peculiar solicitude.

Although it was probably Bishop Emory's mental endowments which principally attracted the admiration of the church at large, yet his moral qualities were still more remarkable in the estimation of those who knew him best. Were the author to dwell upon these, with the freedom and fulness which his own feelings would dictate, his delicacy and discretion would probably be considered less conspicuous than his filial affection. But he is happily relieved from this embarrassment, by the privilege of quoting from a private letter addressed by the Rev. John (now Professor) M'Clintock, to the Rev. J. J. Matthias, shortly after Bishop Emory's decease. "In the character," he writes, "of the late Bishop Emory, (a character as *complete* as any perhaps which man has ever sustained,) the following traits were pre-eminent:—

"1. As the basis of all, an *integrity*, not only never violated by himself, but never suspected by others. The impression left on the mind of every one that ever had the honour of intercourse with him, either for a single interview, or a lengthened period of time, was, that *he* possessed *honesty* which could not be corrupted by prosperity, or shaken by adversity. It was evident to all,—at one glance, or on a long examination of his character,—that his powerful moral principles caused him to take for his motto, and

to show forth in his practice, the sentiment—'Let justice be done, though the heavens fall.' It was written upon every lineament of his strongly marked countenance; it spoke in every word that fell from his lips; and it was manifest in every action of his life.

"2. As a result, perhaps, of the last trait, he was possessed of great *decision* and *firmness* of character. And in him, the first could never be mistaken for *rashness*, nor the last for *obstinacy*, by any one that understood his character or studied his conduct: for his decision was never made but upon the closest investigation. When once made, however, it was not to be altered by trifles, but was persevered in, to the successful accomplishment of his designs: and although some might have supposed him to hold with too much tenacity his own opinions, yet no one was more open to conviction by sound reasoning and legitimate argumentation, on any question whatever. It is well known, that nothing short of this would move him from his opinions, or cause him to change his purposes.

"3. An unyielding *perseverance* marked the whole course of his public efforts, as of his private business. When any thing was to be done, he was unwearied till its completion: and the same, whether in regard to one great object, or the multiplicity of cares which often thronged upon him.

"4. The native *benevolence* of his heart was, perhaps, known to those only, who, by intimacy with him, shared more fully in its effusions. Some have supposed, from an observation of the firmness, and even severity of his manner, when engaged in the admioistration of public duty, that his heart was formed in the mould of austerity, and that he did not possess those delightful features of affection and kindness which so beautifully adorn an energetic character. Never was there a greater error than this,—

> 'For none that knew him need be told,
> A warmer heart death ne'er made cold.'

His was a benevolence which was *always* looking after the well-being of others; and his was a kindness which could never intentionally injure, by word or action, the feelings of a fellow being.

And to the presence of these benevolent affections he was largely indebted for that graceful and easy politeness, that blandness of language, and that unvarying suavity of temper, which were so conspicuous in his intercourse with society. But while he exhibited, in an eminent degree, the graces that adorn, and the virtues that sweeten human society, he always manifested the possession of

"5. A *dignity* not to be compromised or lowered under any circumstances. This trait of character was always manifest in his conduct,—at home or abroad,—in the counting-room,—in the pulpit,—or in the conference. To say that he never *forgot* it, as we might say of some who have a high reputation for it, would be to admit that it was assumed. But it was a part of his very nature, and it could not forsake him."

Such was the light in which Bishop Emory's character presented itself to one who had had daily intercourse with him for some years. To this graphic sketch, but little need be added. It was amid the relaxation of intelligent Christian society, or the endearments of the family circle, where it was seen how perfectly he could blend the kindness of the friend, the husband, and the father, with the dignity of the Christian minister,—it was here that his true greatness was most remarkably displayed. Nothing that could contribute to the health or comfort of his family was too insignificant for his notice. Their personal habits, diet, exercise, rest, &c., were constant objects of attention when he was at home, and, when absent, were frequently treated in his letters. Though conscientiously opposed to extravagance, he spared no reasonable expense for the improvement, whether physical, mental, or moral, of any member of his family. Few have so fully answered St. Paul's requisite for a Christian bishop, —"One that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God?" Bishop Emory had learned how to rule by learning how to obey. His domestic authority was maintained, not by harsh and arbitrary measures, but by the reasonableness of his injunctions, and the dignified consistency with which they were enforced. The rod was seldom

employed, but when employed, it was not laid aside until entire submission was obtained. But, perhaps, the most striking and admirable feature, in his family government, was, that he so happily combined the father and the friend, that while his children, in their most familiar moments, never forgot respect for his authority, they could consult him unreservedly on subjects the most trivial or the most important. Happy condition! when the child can, with freedom and confidence, seek advice from one whose judgment and affection alike constitute him the safest counsellor.

If, from the fact that Bishop Emory's writings were mostly of a controversial cast, it should be inferred that this was his favourite field, the conclusion would be unjust. His natural disposition was averse to such contests. He never provoked them, but, in every instance, wrote in the defensive. It must be remembered, too, that when he came forward there were comparatively few writers in the Methodist Church, so that these few had to appear more frequently in her defence than would otherwise have been agreeable. His controversial writings have this unusual merit, that they never breathe an unworthy spirit. He not only knew how to distinguish an opponent from an enemy, but even an enemy he could forgive, if not forget. His bitterest foes, if named at all, (which was seldom,) were named in pity, not in anger.

As he was forgiving to his enemies, so was he sincere and steady in his attachments. He found too much enjoyment in the resources of his own mind, and too important business in the stations which he filled, to seek recreation in indiscriminate society, or to make every acquaintance a confidant. Yet his heart was too warm and generous not to seek some kindred spirits with whom to hold sweet converse; though even with these, his most unreserved intercourse never descended to any thing unbecoming the Christian or the minister.

In short, Bishop Emory's religious character, through life, was what might have been expected from its early developments. Equally removed from the extremes of ecstasy and depression, he maintained an evenness of spirit and a consistency of life, such as are seldom equalled. If faults he had, (and who has not?) they were transient as the passage of summer clouds over

the meridian sun, and, like them, noticed only for the brightı which they momentarily obscured.

Such was the man, who, in the prime of his life, and in midst of his usefulness, was taken from the church. To as that his place can never be supplied, would be in opposition t just and favourite sentiment of his own, that Providence does permit society to be thus dependant upon any man. But it is c expressing the general sentiment to say, that the Methodist E copal Church will not readily find one so happily combining zealous preacher and the affectionate pastor, the enterprising ag and the judicious editor, the prudent counsellor and the able fender, the learned divine and the devoted superintendent.

APPENDIX.

No. I.

The following is the substance of the sermon which Mr. Emory preached before the British Conference, as it was published in the Wesleyan Methodist Magazine; where it is introduced with this dedication:—

To the PRESIDENT and MEMBERS of the CONFERENCE of the Ministers late in Connection with the REV. JOHN WESLEY,—as an affectionate and grateful acknowledgment of the hospitality and kindness with which he was treated while in England, as a Representative to their Body from the GENERAL CONFERENCE of the METHODIST EPISCOPAL CHURCH in AMERICA,—this SERMON is respectfully inscribed, by their much obliged friend and brother in CHRIST, THE AUTHOR.

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1 CORINTHIANS i. 21—24.

For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness: but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

IN this age of missionary and Bible societies a question has been revived, Whether the knowledge of God, and its happy effects, be not attainable by the mere exercise of reason, without the aid of revelation. For a satisfactory decision of this question, the most impartial ground is taken by the apostle in the passage before us. He appeals to facts. He appeals to the history of the world anterior to the period of the Christian era; and on this ground he challenges the disputers of the world to meet him. "Where is the wise?" said he. "Where is the scribe? Where is the disputer of this world?" These terms seem designed to embrace both the Gentile philosophers and sophists, and the Jewish rabbins; in each of whom a ready answer was to be found to the question following. "Hath not God made foolish the wisdom of this world?" Hath he not shown its weakness and insufficiency? Look into the systems of "the wise." Examine the traditions and the glosses of "the scribes." Listen to the reasonings of those "disputers of this world;" and you shall find that by just how much they were destitute of revelation, or departed from its dictates, by just so much they fell into the silliest trifling, and into the grossest superstitions and absurdities. The proper province of reason and science is in the *service* of revelation. In this province they are both honourable and useful. But when they aspire to the ascendency,—when they seek to supersede the necessity of revelation,—God takes care to humble their pretensions, and to pour confusion on their pride.

Mr. Emory's sermon before the British Conference.

It is the remark of an eminent commentator, that "the wisdom of God," in the 21st verse, is not to be understood of that wisdom which had God for its *author*, but of that wisdom which had God for its *object*. There was, he adds, among the heathen, wisdom about natural things, and wisdom about God, that is, *divinity*. But the world, even in their divinity, gave no evidence of the knowledge of God.

Whether this be the precise meaning of the phrase, or whether it refer to those displays of the divine wisdom with which they were surrounded in the works of creation, or simply to the wisdom of the counsels of God, "who in times past suffered all nations to walk in their own ways," it is not necessary now to determine. In either view, the leading doctrine is the same. It is, that, among all mankind, the most distinguished talents, the brightest genius, the deepest and most extensive learning, never were, of themselves, sufficient to conduct a soul to the saving knowledge of God. From which fact it is a fair conclusion, that this is a task beyond the power of human wisdom;—that this is a knowledge with which no wisdom can illumine the soul of man but that which cometh down from above, from the Father of lights, from Him who caused the light to shine out of darkness, and who shineth into our hearts, to give us the light of the knowledge of his glory in the face of Jesus Christ.

The subject may be divided into two parts.

I. The insufficiency of human wisdom for the purpose of saving knowledge.

II. The means by which it pleases God to enlighten and save the world.

It will be remembered that the view which the apostle takes of the subject is a practical one. I shall endeavour to place it in the same light.

I. At the time of which he speaks, the world was divided into two great classes,—the Jews, and the Gentiles. These two classes embraced all mankind. Under the first proposition we may therefore consider, 1, the state of the Jews; and 2, that of the Gentiles.

The Jews, it is true, were not without the knowledge of God. "In Judah was God known, and his name was great in Israel." This is amply evident from their Scriptures: and these Scriptures, independently on the question of their divine original, are certainly venerable monuments of the highest antiquity.

But what a singular fact is this in the history of the world. Let us approach and see this great sight. Why is it that there is light in the habitations of Israel, while darkness covers all the rest of the earth? Why is it that the brightness of day shines in Goshen, while every other part of Egypt, that cradle of literature, and nursery of science, is wrapt in gloom? Why was God known in Judah?—Jehovah, the one living and true God, why was his name great in Israel, and nowhere else? Were the descendants of Jacob endowed with any superior powers of mind, or any superior leisure for metaphysical and moral

speculations? In no wise. On the contrary, at the period of which we speak, they were an oppressed and a degraded people. They were neither distinguished for intellect, nor, if we may judge from their circumstances, for education. Moses, indeed, by a singular providence, was learned in all the wisdom of the Egyptians. But if this were the source of his knowledge of God, why was it not possessed by the Egyptians themselves, from whom he had his learning? That they did not possess it, is a sufficient refutation of this idea. Besides, it was not to Moses first, or solely, that the Israelites were indebted for their knowledge of God. He was made instrumental in improving and establishing it. But the God whom he served, and whose worship he taught, was the God of Abraham, and the God of Isaac, and the God of Jacob: and the descendants of Jacob had preserved the knowledge and worship of him, under all the debasing effects of slavery, and in the midst of a superstitious and idolatrous nation, several hundred years. The knowledge of Jehovah, therefore, among the Jews, could not have been derived from the learning or wisdom of Moses. It is equally evident that it could not have been made out by the mere reasoning of their patriarchal ancestors who preceded Moses. To suppose this, would be to suppose that certain reasoning powers had been conferred on them, which have been denied to all the rest of the world, before and after them. This, I imagine, will hardly be asserted.

There is one other source to which some have attempted to trace the knowledge of God. They have attempted to trace it to innate ideas;—to natural impressions of the Deity, existing in our minds at birth, and growing with our growth. I shall not enter into any minute discussion of this opinion. It is sufficient to say of it,—if it were true, it would follow that these ideas, being a natural endowment of the human mind, would naturally be possessed by all, and everywhere be found the same. Is this the fact? Do any such corresponding ideas of the true God naturally exist among all mankind; and have they always done so? The history of the world demonstrates the contrary, and consequently refutes this notion.

It remains, that the Jews derived their knowledge of God from the revelations which he made of himself; and which were preserved in the patriarchal line, till the time of Moses, by tradition, and afterward, more explicitly and fully, in written records. "He showed his word unto Jacob; his statutes and his judgments unto Israel. He did not deal so with any other nation." This explains the difference, in this respect, between them and all other people; a difference which, we conceive, cannot be accounted for on any other principle.

It may tend both to illustrate and to confirm the doctrine now advanced, if we consider that among all the improvements which have been made in other knowledge, by the study and wisdom of men, none has ever been made in the knowledge of God, except by revelations of himself. That truth delivered by Moses, in the first verse in the Bible, "In the beginning God created the heaven and the earth," is one

which has stood the test of nearly four thousand years, without either refutation or improvement. Yet it is one, however familiar to us at present, which no philosopher or wise man, without the light of revelation, ever thought of. The gulf between *nothing* and *something* was one which human reason never could pass. The idea of a proper *creation* out of *nothing*, was one which never entered any philosopher's head. And hence the eternity of matter, in some form or other, was universally held by those who were unenlightened by revelation.

Mark, too, in the manner of delivering that great truth, the clearness and certainty, the completeness and perfectness with which it is expressed. These are the characteristics of proper knowledge;—such as might be expected in a revelation from God. But this is not after the manner of men. Imperfection and uncertainty are the characters of their discoveries: the best of them owe their improvement to much study and toil. We see this even in the useful inventions of ordinary life: and how much more might it be expected in the sublime contemplation of spiritual and eternal things. A comparison of the most celebrated uninspired writings of antiquity with those of Moses, in this view, would place the subject in a most convincing light.

That the Jews, whenever they were guided by their own imaginations, were inclined to the same superstitions and idolatries as other nations, is proved in every page of their history. They too "burnt incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven." But it was when the book of the law was lost. With the recovery of that book the worship of the true God was again established, and idolatry banished from the land. It is a remarkable fact, too, that although they frequently fell into such idolatry previously to their captivity in Babylon, yet they never did afterward. The only satisfactory reason that I recollect to have seen assigned for this is, that as they had no synagogues previously to that event, so also the book of the law itself was very scarce among them. But after their return from Babylon synagogues were erected, and the law was read to them every sabbath-day; which has ever since effectually preserved them from idolatry. This is a striking proof of the necessity of revelation, not only for the original attainment of the knowledge of God, but also for the preservation of it. Were this light once extinguished, and all the ministrations of it abolished, darkness would again cover the earth; superstition and idolatry would resume their ancient empire, and once more stretch their leaden sceptre over a prostrate world. And let me add, this is no inconsiderable argument in favour of the practice of reading the Scriptures in our churches. When the venerable Asbury, through age and infirmities, was not able to preach, he loaded his carriage with Bibles and Testaments, which he distributed as he travelled. Then he congratulated himself, and said, "If ever I sowed good seed in my life, I am sure I am sowing it now." My brethren, if we would be sure of sowing good seed, let us never omit to read the Scriptures to our congregations. They are a light shining in a dark place.

Such are some of the proofs of our first proposition from the state of the Jews. And how are they calculated to endear to us this sacred volume, which opens to us the fountain of life, in the knowledge of the only true God, and of Jesus Christ whom he hath sent! The Jews, we have admitted, sometimes erred like others. But it was when they "knew not the Scriptures." It was when, being wise above what is written, they made void the law through their traditions, and so, like the heathen, becoming vain in their imaginations, their foolish hearts were darkened. A veil came upon them. Then, though the light shone into the darkness, the darkness comprehended it not. "God was manifested in the flesh,—and dwelt among us." But when "He came unto his own, his own received him not." They knew him not; for "had they known him, they would not have crucified the Lord of glory."

2. Let us now turn to the Gentiles, and let us see what was their condition in relation to the knowledge of God, at the time of which the apostle speaks.

I do not ask what was the condition of the ignorant and illiterate crowd; nor of the barbarous savages who roamed the forests, and were little above the beasts they hunted. But, to place the subject in the fairest light, what was the condition of those who were the most distinguished, and have been the most celebrated for intellectual powers and attainments,—the most learned and refined in their day,—the Egyptians, the Persians, the Greeks, and the Romans?

At present, indeed, the Egyptians are an ignorant and a degraded people. For two thousand years and more, they have been a standing proof of the truth of Ezekiel's prophecies: "They shall be there a base kingdom. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations." Anciently, however, Egypt was one of the most famous kingdoms in the world,—"exalted above the nations;" and was not less celebrated for its wisdom, than for its antiquity and power. It is mentioned in the Scriptures, in praise of Moses' learning, that he was "learned in all the wisdom of the Egyptians." And the highest character given of Solomon's wisdom is, that it "excelled all the wisdom of the children of the East country, and all the wisdom of Egypt." In short, Egypt was the ancient school of the world,—the school to which the most eminent philosophers and sages resorted, to complete their learning, and to perfect themselves in wisdom. Among these we find such as Thales, Pythagoras, Anaxagoras, the master of Socrates, and Plato. But, behold the fruits of human wisdom! This same mistress of wisdom and learning was equally the mistress of superstition and idolatry. She was the grand corrupter of the world, and sunk herself into such monstrous and beastly worship as is scarcely to be paralleled in history. The objects of Egyptian adoration were not only Osiris and Isis, supposed to be the sun and moon, but the ox, the wolf, the hawk, the crocodile, the ibis,

the cat,—all these were numbered among their gods. Nay, so striking an example were they of those who "professing themselves to be wise became fools," that they scrupled not to deify, and to render divine honours even to the roots of their gardens. Leeks and onions, as well as pied bulls and cats,—these, in the pride of thy wisdom,—these were thy gods, O Egypt!

> "Religious nation, sure, and blest abodes,
> Where every orchard was o'errun with gods!"

Such an account of a people celebrated for wisdom and learning, is liable, I am aware, to the charge of fable and romance; and to us at the present day, when the poorest and most illiterate person knows so much better, it may even seem incredible. Yet it has the evidence of all antiquity, and cannot be disputed without discrediting the most authentic and serious histories.

If we proceed to the Persians, we shall find their history marked with similar vanities.

The Persians adored the sun, and paid a particular veneration to fire. From the worship of this element, which was common to the Babylonians and Persians, the idolatrous and wicked practice of causing children to pass through the fire to Molech probably arose. The name of this idol signifies *king*, or *governor*, and is thought to have represented the sun, one of the principal Persian deities, in whose worship fire was much used. The Scriptures expressly ascribe this cruel rite to the Mesopotamian colony, who were brought to supply the place of the Israelites who were carried away to Babylon. And it is everywhere represented as a hateful abomination, after the manner of the heathen.

Besides the sun, the Persians honoured the water, the earth, and the winds, as so many deities. They had also two other principal gods, whom they called Ormuzd or Oromasdes, and Ahriman or Arimanius. The former of these they worshipped as the author of all good; and the latter as the author of all evil.

It is not my intention to detain you in these barren fields longer than may be requisite for a due exposition of the subject. You are anxious, I doubt not, to hear more of Christ crucified. And it is, indeed, a much more profitable and delightful theme. Compared with the present, it is like passing out of the wilderness into Canaan. Yet such a view of the gloomy wilds of heathen divinity, the wonderful fruit of human wisdom, and the natural religion of fallen man, may excite in us a higher joy, and a more fervent gratitude, for the glorious gospel of the blessed God. Happy are the eyes which see the things that ye see; happy the ears which hear the things that ye hear. Many kings and righteous men desired to see them, and saw them not; and to hear them, and heard them not.

At the time of our Saviour's appearance on earth, though all nations, except the Jews, were idolatrous, and worshipped a multitude of gods

and goddesses, yet the Greeks and Romans, as they were ambitious of all political power, so were they of giving gods, as well as laws, to the nations. In order to this they applied the names of their deities to those of other countries, as being the same under different names, and thereby rendered the heathen divinity exceedingly obscure. But it is not necessary for my purpose to traverse this bewildering labyrinth, in which many even of the learned have been lost. Nor shall I dwell upon the grosser superstitions of their rude and ignorant vulgar; the dead men and women whom they deified and worshipped; the mountains, seas, and rivers,—the virtues, vices, and diseases, which had their shrines; and the audacious impudence which consecrated brothels and prostitutes to deities of like cast. I am content to rest the doctrine of the text on the wisdom of the boasted *philosophers* of Greece, who were followed also by those of Rome. The Epicureans, the Academics, the Peripatetics, or followers of Aristotle, the Stoics, the Platonists,—what were their views?

The Epicureans maintained that the world arose from chance; that the gods neither did, nor could, extend their providence to human affairs; and that the soul was mortal.

The Academics asserted it to be impossible to arrive at truth in any thing. They held it uncertain whether the gods existed at all, or not; whether the soul was mortal or immortal; and whether virtue were preferable to vice, or vice to virtue. These two sects, which struck at the foundations of all religion, were the most numerous at the birth of Christ; and were particularly favoured by the rich and powerful.

According to Aristotle, the nature of God is something like the principle that gives motion to a machine. He held also that he was entirely regardless of human affairs. With respect to the soul, it is uncertain whether he believed its immortality or not.

The Stoics represented the Deity as a corporeal being, united to matter by a necessary connection, and subject to an immutable fate. They also confined the existence of the soul to a limited time.

Plato stands pre-eminent among the ancient philosophers, and certainly said many excellent things of a supreme incorporeal intellect, whom he called God. Yet he expressed himself in a confused and perplexing manner. He held that the soul of the world was from all eternity, and was not made by God; and that this soul, being diffused from the centre of the world to the extremes, comprehends the whole body of the world, as it is extended throughout the universe, and so joins and conserves the whole. He taught the existence in the several elements of other demons also, which might be called intelligent gods, partly visible and partly invisible. He everywhere speaks of gods in the plural; and the objects of worship which he principally recommends to the people are heaven, and the heavenly bodies,—the sun, moon, and stars,—and the gods publicly adored and established by the laws. Besides all which, it should not be forgotten that Plato, in common with many of the most celebrated Greek philosophers, tra-

velled into Egypt and other parts in quest of knowledge, and might thus have gathered up many ancient traditions, or have derived his sublimer notions from the Scriptures of the Jews, which were now beginning to be known, and to be inquired after, in the places of their dispersion, and, soon after the time of Plato, were rendered into the Greek language.*

I know it has been said, that Plato and others concealed their real sentiments, from fear of the fate of Socrates. But in what a light does this apology place them? If it be true, it follows that their real sentiments cannot be known at all; nor, consequently, can they be appealed to as a ground of any argument whatever. It will also prove, that they were utterly insensible of the proper obligations of religion. Otherwise, among the thousands of that brave people who every day rushed upon death for the sake of their country, would one only have been found daring enough to die for the sake of truth? It exhibits, too, an interesting proof of the superior power of the *gospel* upon the mind. Mark the difference. No sooner do those same heathens embrace the truth as it is in Jesus,—no sooner do they feel its power,—than every one of them becomes a Socrates. What do I say? They do more. Men, women, and children, not only submit to death with fortitude; they offer themselves to martyrdom; they mock the cruelest tortures, and count not their lives dear unto themselves, that they may finish their course with joy.

To conclude this point: so far was the world, by wisdom, from knowing God, that just where philosophy and reasoning flourished most, just there precisely did superstition and idolatry also most abound. The fullest proof of this was given in Athens. At the time of which we speak, Athens was in her glory. Among other proud titles, she was called "One of the eyes of Greece;"—"The home of the wise." Whatever therefore the light of nature, whatever the power of reason, with all the help of learning, could possibly discover of God, we might justly expect to find here. In this distinguished city at least we might hope to rest our wandering feet,—to enjoy the triumphs of sublime philosophy, and to meet with many whom reason had freed from the gross superstitions, and absurd idolatry, which covered a dark and barbarous world. But what is the fact? O proud boaster of reason, who exaltest thyself against the revelation which God hath given of himself, here hide thy head! Athens, that school of wisdom,—that resort of philosophers,—Athens was full of idols, was buried in superstition, and knew not God. St. Paul testifies this from his own observations; and his testimony is amply confirmed by others—"Ye men of Athens," said he, before the court of Areopagus, "I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, To THE UNKNOWN GOD. Whom,

* The representations which have been given of these philosophical sects are somewhat various, though agreeing in the main. In the above summary I have chiefly followed Mosheim, Stanley, and Leland.

therefore, ye ignorantly worship, Him declare I unto you,—God that made the world. Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art or man's device."

Admitting the word which is rendered "too superstitious," to have a good sense, and to mean *very religious*, it must still be understood *after the manner of the Athenians*. And such was the fact. They were, indeed, the most religious of all the Greeks. But the meaning is, they were the most idolatrous. None excelled them in the fear and worship of the demons, and of the gods whom their laws acknowledged. Their superstitious fear of omitting any god among the multitude with which the world was filled, is supposed to have caused the erection of the altar with the inscription now in question. The whole inscription is said to have been,—"To the gods of Asia, and Europe, and Lybia: to the unknown and strange god." They crowd him among the rest of the demons, and by this, as well as by their inscription, proclaim their ignorance of him. It was this inscription, too, which enabled the apostle to evade the law, by which it was made a capital offence to introduce a new god without the authority of the state. The unknown God, "whom ye ignorantly worship," (the word means, without knowing him,) "him declare I unto you,—God that made the world, and all things therein." Behold here the triumph of revelation. With what clearness and certainty does the inspired apostle speak. He illuminates Athens. He teaches those who had been her Archons; and sheds the light of the knowledge of God upon her most illustrious court. It is a practical illustration of both parts of our subject. Philosophical Athens, in all the pride of her wisdom, knew not God. But "it pleased God by the foolishness of preaching" to save Dionysius the Areopagite, Damaris, and others, who believed. Here, then, we will leave the inventions of men. They are cold, and dark, and barren: they are poor, and perplexed, and powerless. If we would find rest for our souls, we must look to some other source. And to whom shall we go but unto thee, O Lord! Thou hast the words of eternal life: in *thy* light we shall see light!

Having shown the insufficiency of human wisdom, I proceed to examine,

II. The means by which it pleases God to enlighten and save the world.

I purpose to confine myself to those which are suggested in the text; the first of which is *the novel and sublime plan of sending apostles through the world to preach.*

"After that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of *preaching* to save," &c.—"The Jews require a sign, &c., but we *preach.*"

What the apostle means by the "foolishness" of preaching, is sufficiently explained in the eighteenth verse. "The preaching of the cross,"—of salvation through the blood of the cross,—of Christ cruci-

fied,—"is, to them that perish, foolishness; but unto us which are saved, it is the power of God." If you can discern nothing but foolishness in this doctrine, it is only one more awful proof of your perishing condition. That St. Paul had no intention to represent this preaching as really foolishness, or to countenance foolish preaching, in fact, is too obvious to need a remark. No man was ever further from such preaching than himself; nor was any man ever more guilty of that foolishness of preaching of which he speaks.

But taking the term "preaching" in its proper sense, and keeping in view its original nature and design, as exhibited in practical operation by this great apostle and his associates, how admirable a plan does it unfold to us, how admirable a system of grace in the economy of God, for the illumination and salvation of the world! To preach in those days, was to go forth, and lift up the voice as *heralds;* to proclaim, as from God, the good news of the kingdom of heaven. It was to proclaim it "publicly, and from house to house, night and day, with tears; obtaining help from God, and continuing to witness both to small and great, saying none other things than those which Moses and the prophets did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." It was to be "instant,—proclaiming the word,—to open the eyes of the people, and of the Gentiles; to turn them from darkness to light, and from the power of Satan unto God; that they might receive forgiveness of sins, and inheritance among them which are sanctified, through faith, which is in Christ." It was "making known the riches of the glory of this mystery among the Gentiles,—the mystery which had been hidden from ages and generations, which is Christ in you the hope of glory; warning every man, and teaching every man in all wisdom, that they might present every man perfect in Christ Jesus." This was the preaching of the apostolic age.

But I have said, that the institution of a ministry on such a plan, and with such objects, was both novel and sublime.

There are, indeed, many instances on record, of persons travelling in *quest* of knowledge; of persons going into different parts of the world, in order to obtain it, and then returning to impart it to their disciples. But where was there an instance before, of persons travelling through the world, in order to *communicate* knowledge of mankind? The Jewish economy itself was partial, as well as temporary. The Jews might have proselyted some of the heathen among them, or of those who might choose to come among them; but they had no command to go through the world to propagate their religion, and to proselyte the nations. The world was left to itself, in order to exhaust its resources, to humble its pride, and to show its insufficiency, unaided by revelation, to attain a saving knowledge of God. At first, the gospel itself was preached to the Jews only; and Jesus expressly commanded his apostles not to go into the way of the Gentiles, nor to enter into a

city of the Samaritans. But after his resurrection, all things being then prepared, and his disciples fully instructed unto the kingdom of God, he communicated to them the full extent of their commission, in those memorable words, "Go ye into all the world, and preach the gospel to every creature:" Go and proclaim the good news to the whole creation. "And, lo, I am with you alway, even unto the end of the world." "And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following."

This was a new era in the history, both of religion and of knowledge. It was the era of the institution of a ministry, chosen and commissioned of God, for the instruction and the conversion of the world; and that ministry was itinerant. The object, and this mode of accomplishing it, are both divinely sanctioned. Here, too, the question is settled, respecting the propriety and the duty of sending the gospel to the heathen. It is no longer a moot-point: among Christians it admits of no debate. The great Head of the church has settled it. Hear ye *him*. "Go ye into all the world, and preach the gospel to every creature." This is his will: and, until this is done, his will cannot have been accomplished.

But, "Who is sufficient for these things?" Who shall perform this mighty task?

If the question be put to man, if he be the judge, he answers: "The learned,—the philosopher,—the orator. If it can be accomplished at all, these only can accomplish it." But how different are the thoughts and ways of God! Notice, secondly, *the description of persons whom he selects for the execution of this great design.* "*We* preach." And who are ye?

It is not my intention to enter here into the general question of the ministerial office. The time would not admit of it; nor does the subject require it. But there is one view of it which is essential to a just portraiture of the leading feature of the text; and to this only I shall ask your attention.

The apostle certainly does not admit that the instruments whom it pleased God to employ in this ministry were foolish and ignorant, any more than he admits the foolishness of their doctrine, or of their manner of preaching it. Yet it was obviously his design to show that the whole system was devised for the express purpose of humbling human pride,—the pride of learning, the pride of speech, the pride of birth, the pride of wealth, the pride of power,—and every other sort of pride that swells and blinds man's foolish heart; and, at the same time, to secure the glory of his salvation, as is due, to God alone. It is in the continued development of this view of the subject, that he adopts the language of the following verses: "Ye see your calling, brethren, that not many wise men after the flesh, not many mighty, not many noble,—but God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; and base things of

the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence. We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. And my speech, and my preaching, was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power; that your faith should not stand in the wisdom of men, but in the power of God. For Christ sent me to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of none effect." Hear his reason, my brethren; and mark it well. It unfolds to you at once the whole principle of the subject:—"*Lest the cross of Christ should be made of none effect.*" By how much an infidel would despise the cross of Christ, by just so much God is careful of its honour. His glory he will not give to another.

I hope not to be understood as intending to detract, in the slightest degree, from the just use of human literature. There was a Paul among the apostles, and a Wesley among ourselves: and there are other literary lights yet shining in their strength, for whom we have the greatest reason to bless God. The Bible is, in many respects, a learned book; and to be acquainted with its learning, is not only desirable and ornamental, but highly useful. To understand its original tongues, its geography, its chronology, its natural history, its philosophy, its astronomy, and all those incidental branches of science which tend either to solve its difficulties, or to elucidate its history; to be able to do all this, undoubtedly requires learning, and not a little of it. But is all this absolutely essential to the true and efficient preaching of the gospel,—I mean the plan of our salvation by Jesus Christ? If so, is it not equally essential to the *understanding* of this gospel? Why then do we trouble ourselves about Bible societies? And why do we send out Bibles and Testaments without note or comment, or a learned expounder to accompany each? Alas! you children and servants, (to use the language of an able writer,) you poor and illiterate people, you sick and dying penitents, what will become of you, if the gospel be such a learned science? The truth is, the gospel resembles the natural world. The earth on which we tread, —the waters which encompass it,—the sun, the moon, and stars, which shine above us, and shed their rays around us,—all these have mysteries and glories to exercise the utmost learning. But, thanks be to God, this is not essential to the enjoyment of their substantial benefits. Just so it is with the essential doctrines of the gospel. "The *poor* have the gospel preached unto them." And it is a gospel which they can understand. "We preach Christ *crucified.*"

This is the third light in which we may regard the means set forth in the text: *The grand subject matter of the apostle's preaching.*

It might seem strange, on a transient view, that in the midst of signs and wonders the most stupendous,—enough, one would suppose, to satisfy the most incredulous,—the Jews should still "require a sign:"

"Master, we would see a sign from thee." But their language in another place will assist in furnishing an explanation: they "desired him that he would show them *a sign from heaven.*" By misinterpreting the prophets, and cherishing their national pride with vain traditions, they had persuaded themselves that the Messiah would make his appearance as a mighty prince, descending from heaven in visible power and glory. This, it is supposed, was that precise, and, in their estimation, indispensable sign, which they persisted in demanding. If this conjecture be correct, it explains, at the same time, why they were refused the sign which they required. It was inconsistent with the character of the Messiah, and with the purpose and manner of his coming, as foretold by the prophets. It was inconsistent, as you must perceive, with one of the grand designs of the gospel, which, we have already said, is prominently exhibited in the text:—to humble, not to foster pride. "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." As if our Lord had said, "The sign from *heaven*, which you demand, shall not be given you; but you shall have a sign from the *earth.* I will not descend from heaven in the pomp which you desire: it is not the manner of my first coming. But I will demonstrate myself to be the Son of God, with power, by my resurrection from the dead: for thus it is written, and thus it behooveth me to suffer, and to rise from the dead: and this shall leave you equally without excuse."

It has been well remarked, that one great cause why many persons reject the gospel is, that they judge of it by preconceived expectations. This was the case with the Jews. The Greeks, indeed, did not fix on the same test; yet the principle, and the results, were the same in both. "The Greeks seek after wisdom." They were not solicitous for miracles. *Their* delight was in curious and abstruse questions; in metaphysical and puzzling speculations; in the flowers of rhetoric, and the subtleties of sophistry. This was what they called wisdom, and what they sought after. But the preaching of the apostles was the utter reverse of all this; and hence they denominated it the reverse of wisdom,—foolishness.

St. Paul, it is true, as far as was possibly admissible, consistently with truth and righteousness, accommodated himself to the prejudices, to the peculiarities, and to the weaknesses of his hearers. "I am a debtor," said he, "both to the Greeks and to the barbarians; to the wise and to the unwise.—I am made all things to all men, that I might, by all means, save some." And in this he has set an example worthy of the imitation of all who seek to save souls. True greatness is never lessened by stooping to the weaknesses of the ignorant, and to the wants of the distressed. It is only little minds that fear this. Such acts rather brighten its highest lustre. But when the foundation is in question, when it is the cross that gives offence, do you then ever find

this great apostle consulting flesh and blood, or humouring prejudices? Do you ever find him adopting a pliant policy, which would lead him to withhold or to disguise the truth; or to clip, and pare, and polish it, to make it current with the rich, and wise, and powerful; to shun the reproach of the cross himself, or to free them from it? No such thing, my brethren; St. Paul is no example for accommodating preaching of this sort. On such occasions his language is, "None of these things move me.—God forbid that I should glory, save in the cross of our Lord Jesus Christ.—I determined not to know any thing among you save Jesus Christ, and him crucified.—The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified." This was the great theme of the apostles,—the grand subject matter of their preaching.

But in what *sense* did they preach Christ crucified? The latter part of the text elucidates this point. In whatever sense they preached it, it was such as was a stumbling-block to the Jews, and foolishness to the Greeks; but to those that were called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

By the preaching of Christ crucified, then, are we to understand the mere historical narration of the fact?—or the additional declaration, that a good man had died as a witness for the truth, and in his martyrdom had given an example of patience in sufferings? These are ideas which never could have scandalized the Jews to such a degree as is here represented. They had shed the blood of many righteous men before, and afterward adorned their sepulchres. Nor could they have appeared so foolish to the Greeks, who, according to their views, had had examples somewhat similar among themselves. The case of Socrates is a well-known instance. But there is a sense in which the preaching of Christ crucified must have been, to the Jews of that day, the greatest imaginable stumbling-block, and the utmost foolishness to the Greeks; and this is precisely the sense in which we understand the apostles to have preached it. They preached the *sacrificial* death of Christ, as an *atonement* for sin. They preached him as the only, and the sufficient Saviour of the world, through his atoning blood, his resurrection, and his intercession. It was this that stumbled the Jews; it was this that offended the Greeks. The former, having lost the true spirit and design of their law, of which Christ was the end for righteousness, were ignorant of God's righteousness,—of his method of justifying sinners. They went about to establish their own righteousness, and sought justification by the deeds of the law. Hence they rejected the doctrine of atonement by the Messiah, and attained not to the law of righteousness. And "wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone." And to talk of the forgiveness of sins, and the sanctification and the salvation of the soul, through the blood of one that had been crucified, to the Greeks was idle babbling. But these very circumstances are so far from disparaging our doctrine, that they

are among the strongest proofs of its truth. If we can find a sense in which Christ crucified would not have been a stumbling-block to the carnal and self-righteous Jews, nor foolishness to the unhumbled, the philosophical, the captious Greeks, that is precisely the sense in which we should not preach it, because it cannot be the sense in which the apostles preached it. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace:" this is the sense in which *we* preach Christ crucified.

The *effects* of this doctrine were as various as its reception. To the Jews and Greeks,—to unbelievers,—as we have already seen, it was a stumbling-block, and foolishness. "But unto them which were called," to believers, as the twenty-first verse shows the sense to be, it was "Christ the power of God, and the wisdom of God."

Here, my brethren, let us fix our hold. The gospel which we preach is not a dead letter. It is the living word of the living God, whose honour is pledged to enforce it, wherever it is faithfully preached. "Quick and powerful, sharper than a two-edged sword, it pierces to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discerner of the thoughts and intents of the heart." It is "the power of God," not for destruction, of which we might rather have expected the dreadful thunders, but, "unto salvation." It awakens the guilty conscience; it changes the polluted heart; it destroys the dominion of sin, and gives a sure and certain hope of everlasting life. All this the apostle had proved himself. "I am not ashamed," said he, "of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth." Happy the preacher who thus preaches from experience! Happy the people who hear his preaching! The gospel which is not *felt*, my brethren, which has no *power* in it, which brings no *assurance* to the soul, is not the gospel of Christ; it is not the gospel which was preached by the apostles. "Our gospel," *they* could say to their hearers,—"Our gospel came to you not in word only, but in power, and in the Holy Ghost, and in much assurance." And it was the wisdom of God, as it accomplished the great end of man's salvation, consistently with God's glory, and the harmony of all his attributes.

> "Here the whole Deity is known,
> Nor dares the creature guess
> Which of the glories brightest shone,
> The justice, or the grace."

God can now be just, and the justifier of every one that believeth in Jesus Christ.

Our own history will afford us a modern exemplification of the subject.

When the admirable Wesley had himself experienced the saving power of living faith, immediately he began to proclaim what he then felt and knew,—"By grace are ye saved, through faith." A present, a free, and a full salvation through the blood of Jesus was his constant

theme. Many were offended. The churches in London were shut against him. But the word of God was not bound. He was thrust out into the fields, and preached, like his Lord, to listening thousands in the open air. He went forth, like the apostles, and preached everywhere; the Lord working with him, and confirming the word with signs following. To some it was a stumbling-block; to others, it was foolishness. But whether they heard, or whether they forbore, he still preached Christ crucified,—a present Saviour, and a sufficient Saviour, to all that believe. And see the fruits! How many thousands, now in glory, are blessing God for the joyful sound! How many happy thousands more yet live, followers of those who through faith and patience have already inherited the promises!

My brethren, turn your eyes to our western world. It is a little more than fifty years since you first sent missionaries to our shores, with these good tidings of great joy. Boardman and Pilmoor, the latter of whom still lives, came first, in 1769; Wright and Asbury followed, in 1771. Asbury:—this name alone justifies your missions; and it justifies much of the doctrine which has been advanced on this occasion. He was an instrument in the hands of God, and a messenger from you, of labours and of memory scarcely less blessed, to us, than Wesley himself.—Now cast your eyes over the map of the world, and trace the wide-spread work of these apostolic men, and their sons. Truly the Lord gave the word, and great is the company of the preachers. Nine hundred in the British connection;—nine hundred in America! Eighteen hundred itinerant preachers now living; besides the hundreds who have died in the work, and the thousands, in both connections, of local brethren, who are zealously and affectionately engaged in the same great cause! And are we yet asked by what authority we do these things, or who gave us this authority? We turn to more than half a million of living witnesses, (not to insist, if you choose, upon the testimony of the dead,) and we say, "These are the seals of our ministry." If we are not apostles to others, yet doubtless we are to these, for the seals of our apostleship are they in the Lord. These are our answer to those that trouble us;—a letter known and read of all men;—written not with pen and ink, but by the Spirit of the living God, upon the tables of the heart.

Venerable fathers,—and you, my respected and beloved brethren,—to whom this great ministry of reconciliation has been committed; it would be an infinitely higher joy to me to sit at your feet and learn. But since it has become my duty to speak in your presence, will you suffer a junior brother, unworthy indeed, yet will you suffer him, in the name of his Lord, to ask, whether we are continuing to prosecute this heavenly work with a zeal and a perseverance becoming the high examples which have been set us? The prophets, where are they? and our fathers, do they live for ever? They are gone to their reward; and now we are ambassadors for Christ. Our work and recompense are both before us. The continents, and the islands of the seas, are

whitening to the harvest. Ethiopia stretches out her hands unto God; and savage tribes attend his word. The Lord of the harvest opens his glory, and looks down from above; and he says to the heart of each labourer, "Fear not,—be strong;—lo, I am with you alway: be thou faithful unto death, and I will give thee a crown of life." With the animating sound of that voice, let us rise up, and go to the work of the Lord, and we shall be crowned with the honours that come from God.

No. II.

Report of the Agents of the General Book Concern, May, 1832.

The Methodist General Book Concern was commenced in the city of New-York, between the years 1783 and 1786. About the year 1789 it was removed to Philadelphia, and continued there till 1804, when it was again removed to New-York, where it has continued from that time till the present.

The first agent was the Rev. John Dickins, who continued in the agency till his death, in 1798. He was succeeded in the spring of 1799 by the Rev. Ezekiel Cooper, who served in the agency till 1808, and was then requested by the General Conference to serve again, but declined the request.

The smallness of the early operations of this Concern may be conceived from the fact, that notwithstanding the faithful administration of so able a man as the Rev. John Dickins, when the Rev. E. Cooper took charge of it, in '99, the whole amount of clear capital stock, including all debts due to the Concern, was not more than about $4,000; while the debts due from it amounted to about $3,000. In 1804, the amount of stock returned was $27,000; in 1808, $45,000. In 1812, no regular account of the state of the Concern was furnished. In 1816, the agents, in a report which they considered as necessarily imperfect, represented the gross amount of capital stock to be about $147,000, and the probable true amount about $80,000. In 1820, the estimate was over $172,000; in 1824, over $221,000; and in 1828, agreeably to the principles on which estimates had usually been made, it was over $355,000. These principles, however, were certainly fallacious; and it is even demonstrable that the Concern might have been ruined, and the connection greatly embarrassed, notwithstanding the show of a large annual increase of stock. Under this conviction, the present senior agent, at the period last mentioned, proposed an entire change in the principle of conducting the business, viz., from issues of books on commission, to absolute sales for cash or notes; and also a large increase of discount on stock, debts, &c., and of allowances for contingent losses, in making the estimates; together with certain measures for the sale of the large amount of unproductive

stock, and for the collection of outstanding debts. These proposals were concurred in by the then senior agent, by the committee of the General Conference on the Book Concern, and finally by the conference itself; and we have the pleasure now to say that the success of their operation has not only equalled, but even exceeded our most cherished hopes and expectations. Previously to this, with the large apparent annual increase of stock, there was also a real increase of debt, but not of dividends; nor could there have been from any real profits. The fallacy, however, was in the established principle of the business, and in its natural consequences, not in any design of those who had been agents.

At the time of the report made to the last General Conference for the period ending on the 31st of March, 1828, the debts due from the Concern amounted to $101,200 80; of which $84,352 42, was at interest. A part of this heavy debt, as stated in the report at that time, had been incurred by the purchase of leasehold property for the business of the Concern, and by the purchase and preparation of certain stereotype plates, under a conviction that these measures would contribute ultimately to the diminution of the debt, as, in conjunction with the new regulations, we believe has been the case. Yet, had these measures been left to contend with the effects of the former commission principle and its inevitable consequences, we are well convinced that they would have been insufficient even to counteract the embarrassing tendencies of that principle, much less to effect the payment of the existing debt. As it is, we are happy to be able to say that not only have the whole of the claimed and redeemable debts due from the Concern up to the 30th of April last, been paid off, and cash provided for paying the whole, but the stock has also been considerably increased, estimating it at reduced prices, and after making great sacrifices in the sales of old stock. We have also greatly increased our stock of stereotype plates, many of which are very valuable, and have purchased in fee, in an eligible situation in the city of New-York, five building lots, with several buildings on them, and have erected on the rear line, a substantial four story brick building, with basement story and drying garret, of 52 feet by 48, in part of a proposed new range of buildings for conducting the general business. On these lots and buildings, with a new printing office and bindery, we have expended $25,000 in cash, and have at the same time, while the annual conferences have been increased in number, enlarged the annual dividends to each from $150, first to $300, then to $500, and since to $800, at which they now stand. And in effecting these measures and making these dividends, so far have we been from trenching on or jeoparding a single dollar of the real capital of the Concern, that, on the 30th of April last, we still had a sufficiency of cash in hand to meet every real redeemable debt due from the Concern, including among others the whole amount due to the treasurer of the Missionary Society for deposits; and this, too, after laying in a large stock of paper, leather,

and other materials for printing and binding,—the printing paper alone then in hand exceeding $10,000 in actual cash value. The entire stock of the Concern, estimated at its real worth, you will find has also been largely increased. For these gratifying results, our grateful acknowledgments are due, first to the bountiful Giver of all good, and secondly, to that large portion of our brethren who have sustained and cheered our efforts by a cordial and efficient co-operation. How much more still might be done by a yet more united,—and why not a universal co-operation on the part of every member of the itinerant body,—and what measures may be best calculated to secure this most desirable object, we submit to the wisdom of the General Conference.

It will be seen from the exhibit herewith presented that a large portion of the debts due to the Concern are of a very different character from those formerly reported under this name. Such debts heretofore consisted almost wholly of books out on commission, and at a discount of only eighteen per cent.; so that they were, in truth, not debts, in any proper sense, and even as stock, were greatly overrated. In the debts now returned, you will perceive a single item of notes receivable, amounting to nearly $53,000. Of these notes, about $40,000 are at interest, and that amount of the whole may also be considered as good. But this result of the last four years' experience, favourable as it has been on the whole, urgently calls upon the conference, nevertheless, to consider whether some more efficient enforcement of the payment of debts due to the Concern ought not to be adopted. This, in our view, is a matter of great importance. It is important, indeed, for the debtors themselves, as well as for the Concern, and, in our judgment, the sooner it is effectually attended to, the better for all parties. The existing regulations on this subject, we regret to say, even in cases in which we have made urgent application to annual conferences for their enforcement, have been found very inadequate. Had they been otherwise, it is easy to perceive that our dividends might as easily have been $1000, or more, to each conference, as $800.

The question respecting the discount allowed to preachers and wholesale purchasers, we think worthy of the deliberate review of the General Conference. Could the discount be reduced, it is obvious that the effects would be, (1) that the prices of the books could be lowered in proportion; (2) many more might consequently be sold; (3) much greater satisfaction would be given to retail purchasers; (4) more good would be done, both by the increased circulation of good books, and by the moral effect of their circulation at low prices; (5) it would less subject the preachers to the imputation of selling the books for the sake of the profits, and yet, in our estimation, it would rather increase than diminish the profits, on the whole, both to the Concern, and to its dealers, from the great increase which would be given to the sales. Yet we do not propose that any thing of this sort should be done, unless there is good reason to believe that it would be generally satisfactory. We submit also the expediency of allow-

ing the agents a discretionary power in regard to discounts, in case of any books published upon us. Indeed, it is proper to mention here, that your present agents have been under the necessity of encountering a competition on the part of certain other publishers, of a character unparalleled in all our former history; and attempts, in fact, by secret combinations and base artifices, to supplant, and even to crush the institution intrusted to our management. These novel circumstances greatly added to our cares and toils; but our reward has been the success with which our efforts have been crowned. From the experience which we have had in this respect, however, and the information we have received from various quarters, we respectfully suggest whether it be not imperiously incumbent upon us, as a body, to throw around so important an institution as that of our Book Concern yet stronger guards against the assaults of its enemies, and especially, when attempted through the agency of even our own preachers; and, in fact, to discourage more efficiently the trafficking, on the part of our itinerant ministers, in any books not issued from our own establishment. Is it not worthy of consideration, indeed, whether the extent to which it is to be feared this is carried by some, be compatible either with our profession and duty as ministers, or, in particular, with our duty and vows, and common obligations as Methodist ministers? In these remarks, we have no reference, however, to any publications by our ministers of the productions of their own pens, from whatever press they may be issued.

There is no one of our publications more entitled to our vigilant protection than our Hymn-book. The efforts of certain assailants, covertly sustained by others, to supplant us in this important publication, induced us to examine into the title by which it was supposed to be secured to us; and we regretted to find that, in taking the copyright in 1821, there had been an omission to comply with certain requisitions of the law respecting copyrights which was fatal to its validity. In consequence of this discovery, rather than incur the expense and hazard of a suit at law in such circumstances, we judged it preferable to cancel our old plates, which were then nearly worn out, and to make such improvements in the Hymn-book, (without superseding those already in use,) as should entitle us to a new copyright; which was accordingly taken. For this improved Hymn-book, we have now stereotype plates for editions of four different sizes of type; and of which duplicate sets of three sizes have been sent to Cincinnati. Whether any thing further can be done for the still greater improvement and security of the Hymn-book, consistently with the interest of those already in possession of it, is submitted to your decision.

The stereotyping of a complete and standard edition of Wesley's Works, with translations and notes, and the publication of it from our own press in a state peculiarly adapted to America, with provision for successive editions to any desired extent, cannot, we trust, but be gra-

tifying to this body. The cost has been heavy, but the work will well repay it. It is proper also to inform you that the present quarto edition of Benson's Commentary is nearly sold off, and doubtless will be entirely so before another edition can be prepared. It is for the General Conference to direct whether so valuable a work should not be stereotyped in a cheap form.

We submit to the General Conference the expediency of enlarging the book committee at New-York; and also a modification of the rule which requires the assent of that committee, in order to the reprinting of any book or tract which has once been published by us. In the present extended state of the business, this rule cannot be practically observed, without great inconvenience, as well to the book committee as to the agents, nor, indeed, without serious embarrassment to the operations of the Concern. For, the fact is, with regard to many of our publications, that the press is in constant operation upon them. As soon as one edition is completed, another is commenced; and frequently several different editions of the same work are carried on at the same time; and so also of successive editions incessantly.

It is submitted also whether it be not well to provide by rule that no editor or agent, in any department connected with the establishment, nor any assistant of either, nor any printer, binder, or clerk, in the employment of the Concern, shall be directly or indirectly concerned, either personally or through any agent or agents, in the printing, publishing, binding, buying or selling, of books, tracts, prints, or other publications, except for the whole and sole use and benefit of the General Book Concern, and under the direction and control of the general agents, agreeably to the Discipline.

We earnestly recommend, also, the adoption of more effective measures for increasing the variety, and enlarging the supply of Sunday school books, and particularly of such as are suited for Sunday school libraries, and for children: and we submit, at the same time, the propriety of a serious inquiry, whether among these any fictitious publications ought to be allowed, and whether such as we already have ought not to be discontinued.

We are aware that complaints have existed that our supply of Sunday school books heretofore has been too small, and of too little variety. We will say nothing further on this point at present, than that we shall be as happy as any of our brethren can be to see efficient measures adopted for large improvement in both these respects, while, at the same time, we have nothing to reproach ourselves with on this score, but rather rejoice that we have been able to do so much.

Within the last three years, the number of Bibles, viz., Imperial, 12mo., and Pearl, issued from our press, has been about 27,750; and the number of Testaments about 60,000, averaging more than 9,000 Bibles a year, and about 20,000 Testaments. This, to be sure, is much less than ought to be circulated by us, yet probably is more than some may have supposed to be actually circulated. The late reduc-

tion of the prices of our Bibles and Testaments must contribute, too, we apprehend, greatly to increase their sales. The number of pages of tracts issued has also been respectable, though much less than it ought to be, considering the great extent of our connection, and the very low rate at which our tracts are now furnished. To all these departments we invite the deliberate attention of the Conference.

The addition of a supplement to our Harmonist, and also the printing of it with patent notes, as well as in its present form, have been called for; though your agents have not been in circumstances to fulfil the desire as to either. The delegates present will be able to express more definitely and authoritatively whatever may be the general wish on these points.

An opinion, we find, exists to some extent, and proceeding from sources entitled to great respect, that other subordinate agencies are needed, besides that at Cincinnati. It is very possible that this opinion has been strengthened, and perhaps extended, from the difficulty which has been experienced, particularly within the last year or two, in regard to the procuring of books from New-York in sufficient quantities, and with the desired despatch. That this has been the fact, we know well; and none of our brethren can possibly have felt or deplored it more than we have done; although, in one view, as an evidence of the great increase and prosperity of our business, it ought to be to all, as it has certainly been to us, a matter of felicitation and joy. In this view, too, it will be well not to overlook either the true causes of the difficulties complained of, or the successful exertions which have been made for their removal. In consequence of having almost entirely disposed of the old stock that had been out on commission, and at the same time increasing the variety of our books, and reducing their prices, together with the rapid growth of the country and the church, and an improvement we hope also in the general taste for reading, the rapidity of the demand upon us exceeded our means of supply. We continued to enlarge those means to the utmost extent of our ability, and till our premises would admit of no further enlargement, nor of having crowded upon them a single additional press or workman. We had hoped by these measures to avoid the necessity of purchasing ground, or of erecting other buildings, till after the present General Conference, when its will could have been distinctly ascertained. Finding, however, that these temporary expedients were insufficient, we resolved, with the advice and approbation of the book committee, to purchase and build, as herein before stated. This resolution was executed with the utmost practicable despatch; and had not the unusually early and severe frost of last season in a great measure defeated a material part of our plans, we should have been enabled to accomplish much more than we did, before the close of a large portion of the inland navigation. We have now, however, ample room for one grand publishing establishment for the supply of our entire wants. The lots which we now hold in fee, in trust for the General

Conference, will admit of a capacious five story building, with a basement story, basement cellar, and a drying garret in addition, equal in effect to seven stories, of 121 feet in front, by 48 feet in depth, and so as to form a connection with the new four story building, (equal in effect to a six story building,) which we now have on them, in the rear, of 52 feet by 48 feet; while we may retain at the same time, for storage, &c., our present premises on Crosby-street, or dispose of them, as may be judged most expedient. The increase of branch establishments for the publication of books, tracts, or periodicals, cannot increase the facilities of multiplying them advantageously, and certainly not without enhancing their cost, and greatly diminishing the profits on the whole. Even at Cincinnati there is nothing printed at present, except the Hymn-book and the Minutes. All other books for the supply of the west are now sent from New-York; and with the facilities now provided, or for which we have the means of providing, together with the immense and rapid improvements in our inland means of transportation, books may hereafter be sent in any quantities, and by a judicious anticipation of orders, on the part of the western agent, may be kept on hand, or be sent with such despatch, as to remove, we think, all ground for any just complaint on this head. The establishment of numerous depositories through the country, at the risk and expense of the General Concern, we are decidedly of opinion cannot be done without hazard and loss, nor without an approximation again to the old system so recently, so justly, and so beneficially exploded. Whether the establishment of two or three additional depositories, however, in some principal and remote cities, but with no view to their being printing establishments, might not be a convenience, and, under economical and guarded regulations, even profitable, we leave to the judgment of the General Conference.

In regard to persons heretofore recommended for the keeping of various depositories, or as wholesale purchasers of books,—and recommended, too, by our own ministers,—we regret to say that the expectations of your agents have been too frequently disappointed. On this subject, greater caution, if not some authoritative rule, we are persuaded, is clearly called for.

The agency at Cincinnati, during the last four years, we are happy to say, so far as has come under our observation, has been judiciously and attentively conducted.

In taking a conveyance of the building lots recently purchased in New-York, as we have no incorporation of the Concern through which the title might be legally vested in successors, we deemed it advisable, for the better security of the property, to have the deed made to ourselves by name, as agents, and to our heirs, in joint-tenancy, in trust for the General Conference; and are now ready to reconvey the same in any manner, and to any persons, as the General Conference may direct. Apprehending, at the same time, that persons not well acquainted with the difficulty of transmitting legal titles in fee to suc-

cessors, where there is no incorporation, [might not see the propriety of this,] we thought proper to ask the opinion of the Honourable John M'Lean, of the Supreme Court of the United States, on the course we had pursued, which was stated to him as above. An extract from the answer of that distinguished jurist we have now the pleasure to embody in this report; the whole letter, indeed, which embraces other cognate subjects of importance on which we took the liberty to inquire, is also at the service of the conference. In regard to the point under consideration, Judge M'Lean, in a letter to the senior agent, says,—

"The plan adopted by you and Mr. Waugh, to secure the title to the property lately purchased in the city of New-York, was the best, and indeed the only one, that could be devised, short of an act of incorporation."

The question respecting the incorporating of the Book Concern is one which has occupied the attention of General Conferences before the present. We confess ourselves, however, not among those who can see any great additional security, or other benefit, as regards the property and interests of the Concern generally, that can be derived from such a measure. Yet, whether it might not be expedient to have an incorporation, say of the book committee and agents, or of some other persons, for the purpose simply of taking in trust, and transmitting, title to real property in fee, to a limited amount, is, we think, well worthy of consideration. So long as the Concern shall be continued in New-York, such an incorporation there would be sufficient for the purpose mentioned; and there would probably be little or no difficulty in procuring such a one in that state. But such a corporation could not exercise any corporate powers out of the state, nor would it be necessary for it so to do. At any rate, if the property we have purchased for the use of the Concern is to be retained, we submit to the General Conference the indispensable necessity of making provision for receiving and transmitting the title in some safe and satisfactory form.

The irredeemable debts due from the Concern are a note for $2,148 03, to the executors of Bishop Asbury, and another sum of $5,000, under an agreement made by, and with the advice and approbation of, the book committee at New-York, with an itinerant minister and his wife,—the former aged about fifty-two years, and the latter about fifty,—on the principle of life annuities.

We regret that we have not a copy of the will of Bishop Asbury, or an extract from it, to enable us to lay before the conference the provisions under which the note to his executors was originally given. For some years after Bishop Asbury's death, the principal of the note, after paying an annuity of eighty dollars to the widow of the Rev. John Dickins, and certain legacies of Bibles, agreeably to the will, was annually increased by a renewal of the note with the addition of the balance of the accruing interest. The present senior agent, however, on seeing the will, suggested to the surviving executors that, in his

opinion, this was not the design of the will, but that Bishop Asbury's intention was that the sum bequeathed, subject to Mrs. Dickins's life annuity and the legacies of certain Bibles, should be used in the operations of the General Book Concern, under the conditions specified in the will. On receiving this suggestion, the executors procured the written opinion of a gentleman of the bar in this city, which coincided with that above mentioned. This statement is made from memory, but is believed to be substantially correct. Since that period, the principal of the note has remained unaltered, and the balance of interest, after paying the annuity and legacies above specified, has been placed to the credit of profit and loss.

The circumstances of the other irredeemable debt of $5,000 will be further explained, if desired, to your committee on the Book Concern. It is proper, however, to add here, that the agreement respecting it is subject to your ratification or rejection. If you ratify it, the principal sum, on which, according to the agreement, interest at the rate of seven per cent. per annum is to be paid during the joint lives of the annuitants and the life of the survivor, will, after their death, be merged in the Concern. If you reject it, the principal sum of $5,000 is to be paid, with interest at the rate of six per cent. per annum from the time of the agreement, deducting therefrom any interest already paid; and the agreement is thereupon to be cancelled.

Among the debts due to the Concern, there are some, undoubtedly, of an entirely desperate character, and which ought to be charged to profit and loss. A list of these is in hand, and subject to your call, and to your decision. We have deemed it prudent to adopt the course of thus inviting your attention to them, rather than to make a final disposition of them on our own judgment, because, in the number of the cases there may possibly be some on which information may thus be elicited here, which your agents do not possess, and might not otherwise be able to obtain.

Under the resolution of the last General Conference, we have continued to pay an equal dividend to the conference of the Methodist Episcopal Church in Canada, yet not without some doubt, to say the least, whether the condition annexed by the General Conference has been complied with on the part of our brethren in Canada. We judged it best, however, in the existing circumstances, to incur the responsibility of paying the dividends up to the time of the session of the last Canada annual conference, presuming that the General Conference would take such order on the subject as may be proper for the guidance of your agents in future. In consequence of the establishment of a separate weekly paper, under the control, and for the exclusive benefit of the Canada annual conference, the subscriptions for the Christian Advocate and Journal, which were once respectable within the bounds of that conference, have been almost wholly discontinued; nor, indeed, has the patronage extended to the General Book Concern, on the part of that conference, been any thing like equal in amount to

what it formerly was, although the numbers of its ministers and members have been increased, and also the dividends from the Book Concern. Whether this is equitable or just in its effect on those who do continue a devoted support to this Concern, without any separate establishment of their own, it is for the conference to judge. This case, which necessarily presses itself upon our attention, may also well serve as an occasion for an impartial inquiry how far the conferences remaining in our union yield a thorough and an undivided support, both as regards our periodicals and our books generally, to an institution in which they have an equal interest, and from the proceeds of which they claim and receive equal dividends.

We submit to the General Conference whether it may not be practicable to make some improvement in the organization of the entire editorial and business departments of the Concern, on a plan which shall allow a just and advantageous division of labour, and yet secure that concert of responsibility and of action so indispensable for the efficient and successful management of such an establishment.

The objects, state, and principles of the Publishing Fund will, we presume, occupy such a share of the attention of the conference as its importance entitles it to demand. On this subject we shall be prepared to state to the committee, or to the conference, such views as have suggested themselves to us in the course of our experience and reflections.

The senior agent, in particular, having now fulfilled his constitutional term of service, begs leave, in retiring from it, to express to his brethren the high satisfaction he enjoys in being able to render up the important trust committed to him in a condition so gratifying to his own feelings, and which he hopes may receive the approbation of his constituents. For, although he is deeply sensible of having fallen far short of accomplishing all that he has desired, yet he possesses the cheering consciousness of having done what he could, in the best and assiduous exertion of his humble abilities, whether of body or of mind. And for the confidence reposed in him, and the kind support he has experienced, he begs leave further to offer his most sincere and heartfelt thanks, first and chiefly to the benignant Father of all his mercies, and, secondly, to those by whom he has been so highly honoured. Nor can he allow himself to lose this fair and just occasion to express, at the same time, the great satisfaction which he has uniformly enjoyed in the faithful, judicious, and unremitted labours and counsels of his esteemed and excellent colleague.

All which is respectfully submitted.

J. EMORY and B. WAUGH, *Agents.*

Philadelphia, May 9, 1832.

Controversial character of the Review.

No. III.

*Extracts from Mr. Emory's Contributions to the Methodist Magazine and Quarterly Review.**

During Mr. Emory's incumbency, the principal agent of the Book Concern, in addition to the superintendence of the business transactions, had to act as editor of the books, and of the Methodist Magazine and Quarterly Review. In this capacity he edited some of the most valuable works which have been issued from the Methodist press: among others, the first complete edition of the Works of Wesley, to which he added translations of the numerous Latin and Greek quotations. As to the Magazine and Review, he was not only the author of its alteration from a monthly to a quarterly publication, and of the change in the character of its contents, as already noticed, but was also himself the principal contributor to its pages. And as the writings of a man, especially of one in his station, form a no less important part of his life than his actions, some extracts will be given from the articles which he wrote for this work; not only for their intrinsic value, but also to illustrate his style and opinions at this period. It should be remembered, however, that, as in all his other publications, the pressure of other engagements precluded any close attention to accuracy and polish, so it was especially the case at this time, when the office of editor was only an appendage to that of book agent. "With the assistance," he remarks, in his last number, "of our able and faithful colleague in the business department, we have done what we could, not what we would."

Controversial Character of the Review.—The controversial character which the Review at that time exhibited is sufficiently explained by a recollection of the bitterness and pertinacity with which the doctrines, the institutions, the discipline, and the polity of the Methodist Episcopal Church were then attacked by foes from within and from without:—

"These," says the preface to the first number, "of late, have been assailed with a virulence of invective which would be truly amazing, had we not been taught that when our own familiar friends,

* What follows was originally intended to constitute a distinct chapter in the body of the biography, but it has been inserted here, in order not to interrupt, unduly, the course of the narrative.

in whom we trusted, lift up their heel against us, they become our cruelest foes. The ignominious reproaches which some of these have uttered have been eagerly taken up and propagated by watchful adversaries, who have been baffled in the occasions which they have sought against us on other grounds; and even some political papers, whose editors stand connected with our opponents in ways known to us, though not known to the public, have joined in the hue and cry. 'Report,' say they, 'and we will report it.' Thus the body of our fellow-citizens, and of other denominations, have had pressed upon them the most frightful caricatures of our system, calculated to render us truly odious: while with a patience of endurance scarcely paralleled, we have submitted almost in silence, though with the means in our power of the most perfect refutation of such deliberate scandals.

"The time, we believe, has come to afford both to the civil and to the religious community of our country an opportunity to become better acquainted with the true principles of our polity and discipline, as well as with our doctrines; and to rebuke the incessant obloquy of those who heap upon us such perpetual and unfeeling aspersions. This we purpose to do. Indeed, it can no longer be avoided, without manifest disobedience to the divine injunction, not to let our good be evil spoken of. Never were the Methodist ministry, in Europe and in America, and, in fact, through the world, more zealously or more successfully engaged in spreading the gospel of the Redeemer, and in every good work; and never were they more recklessly and shamelessly reviled. It may truly be said, 'A great and effectual door is opened to us, *and there are many adversaries.*' Never was there a time, too, when we had greater need of union, and of spurning the foul fiend of strife; because there never was a time when our common enemy more desperately put into requisition every instrument for effecting his grand device, of arraying brother against brother, well knowing

'The sheep he never can devour
Unless he first divide.'

We are not ignorant of his devices. But with God's blessing, and his people's prayers and help, we trust to contribute to counteract them.

"The obligation of self-defence, we conceive, rests on communities, equally as on families, or on individuals. Indeed, on *religious* communities especially the obligation is greatly more imperious; because, with them, multitudes of others are concerned, both of the present and of future generations. A good name is better than precious ointment: and in proportion as we passively submit to the excitement of unjust prejudice against us, in the same ratio may our usefulness be hindered. We trust, nevertheless, that this painful necessity will not always exist; that our opponents may yet be taught to treat us at least with somewhat more courtesy and candour; and that we may gradually be enabled, in our future numbers, to introduce a greater proportion and variety of such matter as shall be more congenial both with our own

feelings and with those of our readers. This is our earnest desire, and, grace assisting, shall be our aim.

"We are aware that there may be some among our real friends who may differ from us on some points of mere ecclesiastical polity, though entirely agreeing with us in doctrines and discipline, and in all the excellent institutions and means of grace which we so richly enjoy. To such it shall be our effort to give no just occasion of offence; feeling and admitting, as we do, that on such points there may be, among persons otherwise cordially united, a difference of sentiment entirely consistent with the most perfect sincerity and candour. To such a difference, or to the expression of it, whether verbally, in writing, or from the press, however pertinaciously and unblushingly the contrary has been asserted, the Methodist Episcopal Church has never for a moment objected. With this frank avowal in relation to this part of our plan, on which we have purposely been fuller than on others, for the sake of explicit understanding, we trust that no sincere friend of our common cause will feel any hesitancy to patronize this work; as even those of this character who may seem to differ from us on some points, will yet doubtless wish to be rightly informed, to have misunderstandings corrected, and to see our apparent differences as much as possible narrowed down, if not wholly removed. From any of a different character we have little either to hope or to fear. The Lord God Omnipotent reigneth; and in him we confidently trust."

The articles which Mr. Emory wrote on the subject of "reform" have already been quoted in the chapters devoted to that controversy. But this was not the only opposition with which the conductors of the Methodist press had then to contend. While the church was distracted by dissensions within, her external foes had availed themselves of the propitious moment to renew their assaults, which seemed to promise more certain success, now that some from within had volunteered to lead the way to the weak points of the citadel. But, thanks to the great Head of the church, it was found armed against all attempts from within or from without.

Among the leaders in this onset was the Christian Spectator, a review published at that time by some gentlemen of the New Divinity school of Presbyterians at New-Haven. It seems that, like many others who have dreaded the efficiency of the itinerant system, the editors of this work had attacked an essential feature in it,—the appointing power of the bishops. This is thus clearly and ably explained and defended by Mr. Emory:—

Appointing Power of the Bishops.—"They assert that 'the bishops and preachers have nearly, if not quite, the entire control, not only of the spiritual, but also of the temporal concerns of the church.' Mr. Barber,

if not his warranters, ought surely to have known that this is untrue. The representation in the same paragraph also, that 'whoever the bishop sends, [the people] *must* receive, however much they dislike him, or however incompetent he may be to perform the duties of his office,' in connection with the preceding assertion, is artfully contrived to make an unjust impression. The bishops have no power to constitute any one a preacher, or to send any one as such, unless he is first sent to *them* from the people, and also approved by an annual conference; except that, on proper recommendations in the intervals of conferences, they may temporarily employ him till the conference. The preachers also have no choice of stations. And as the people know that the various places cannot always have such as they might think the best preachers, so the preachers know that they cannot always go to such as they might think the best appointments. In a word, there is no bargaining for 'calls;'—nor any buying or selling out. Both the preachers and the people agree that a third party—the bishops,—(who have, as they mutually believe, the good of all in view,)—shall make the appointments. And although, in the abstract theory, and by mutual accord, the preachers go where they are sent, and the people receive those sent to them, yet, in the practical operation, it is perfectly well known that they are at full liberty to make their representations in regard to the appointments; and that these representations are always respectfully considered, and, if practicable, attended to, so far as they can be harmonized with each other, and with the general interest. That each station cannot always be exactly gratified is plain, because different places sometimes ask the same individual. It is known, too, that the avowed course of the bishops is, always to consult, *first*, the interests of the people; and hence, from their superior acquaintance with the preachers, and the power of transferring them from different conferences, those who are sent prove often both more useful and more acceptable than others probably could have been, though asked. Each appointment, besides, is only for a year; and if any serious dissatisfaction appear, changes can be made, and often are made: and the people have also the indisputable power to withhold their support, if in any case they judge so extreme a resort necessary. As in our itinerant system, however, there is a constant circulation of gifts and talents, some stations doubtless do occasionally acquiesce in appointments which would not be their immediate choice; knowing them to be for a short time only. And so also do the preachers; and both on the same principle. Both do it because they consider such a mutual sacrifice as requisite to the most efficient and extensive usefulness of an itinerant system, and both *choose* to have this system supported and perpetuated. And if both our preachers and people are satisfied with it, why should others be troubled? By the way, we are well aware that the reason we have given is not at all likely to please the gentlemen of the Christian Spectator. But they must excuse us if we say, that the very reason for which our system displeases them

is probably that for which it pleases us,—its tried, well-known, and admirable adaptation to *the spread of Methodism.*"*

National Societies.—The fact that the Methodists, as a denomination, had refused to unite in certain "national" societies, which were established about this time, had also, it seems, kindled the ire of these gentlemen. This course, on the part of his church, Mr. Emory warmly advocated; but he as strenuously denied that it was dictated by those bigoted feelings to which it was attributed. His views were thus expressed:—

"As the gentlemen insinuate that we are more solicitous to make disciples to Wesley than to Christ,—we ask them whether they have ever read Mr. Wesley's sermon entitled 'A caution against bigotry;' or that which immediately follows it, entitled, 'A catholic spirit?' Do they know that the latter has also been published among our *tracts?* We beg them to read those sermons, and then to answer to the public, and, what is more serious, to their own consciences and to God, whether the admirers of such a man, admitting it were even true that our supreme object is to make disciples to him and not to Christ, can be such as they represent us. What denomination has been more ready to recognise the claims of our Christian and ministerial brethren of other denominations? What denomination has more freely opened its pulpits to those whom we know to differ from us on important points? —and to some who we know never reciprocate this courtesy? What denomination is more liberal in the kindly interchange of Christian communion at the Lord's table?—And are these the signs of our hand being against every other denomination, and of our pursuing a policy to the reckless, if not the wilful, jeoparding of our common Christianity? But it is alleged that we set up the banner of hostility against every institution based upon the principle of union, 'the Bible Society not excepted.' This aspersion has been so often refuted, that we hoped its inventors and propagators had become ashamed of it. The *truth* is, there is not a Christian denomination in this land, or in any other land, more heartily friendly to every truly Christian or benevolent enterprise, than the Methodist denomination. We have acknowledged, at the same time, that the plan of 'national' combinations has not appeared to us the most excellent way. We leave others to the full exercise of all that Christian liberty of judgment and of action which we desire for ourselves. To the principle of union, as it has been called, we have, in truth, not a particle of objection, so far as any denominations, or parts of denominations, choose to act on it. We have made war on none for so doing, unless the justification of our own acts, when it has been wrung from us, can be perversely so construed. We have repeatedly declared our candid and conscientious conviction

* Methodist Magazine and Quarterly Review, vol. i, pp. 109, 110.

National societies. Special agencies.

that *we* can do more good by conducting our operations distinctly, and managing them in our own way."*

And again:—

"We have not indeed concurred in the expediency of the extensive combinations of denominations, and have been of opinion that, in the course of time, and when adequate means should be provided, there might not be wanting pretexts and instruments by which one or more in the 'Union' would find it both convenient and practicable to attain such an ascendency as to cause the weaker, when too late, to regret their amalgamation. If the different denominations conduct their operations distinctly and independently, they will always be a check, and indeed, also, a stimulus to each other. Their mutual and known responsibility, as well at the bar of public opinion as at an infinitely higher tribunal, will have its full operation; and even their occasional discussions, thus restrained, may not be unproductive of ultimate and real good. These were some of our views for preferring to continue to manage our own affairs in our own way: and even these we should probably not have made public, had not the necessity of it been forced upon us in self-defence."†

Special Agencies.—On quoting an extract from the Sailor's Magazine, which adverted to the trouble and expense occasioned to the American Seamen's Friend Society, by their "special agencies," Mr. Emory thus comments on the system itself:—

"If the operation of special agencies, among churches having a *settled* ministry, be such as is detailed in this extract, and asserted to be the result of experience, (as we have no doubt it is,) how much more injuriously, taking all its bearings into consideration, would it be likely to operate among *us*, with an itinerant ministry: and at the same time, how infinitely less do we need such an expensive and burdensome fifth wheel. At all events, in the comparative infancy of our existing benevolent institutions, our own opinion is, that the incomparable means which we already have at command for promoting their highest beneficial effects, and at the smallest cost to the public, have as yet but been begun to be developed. They have had nothing like a fair or full trial; and it is certainly quite too early at least to discard them, for the purpose of adopting an experiment not even novel or doubtful, but one that is stated, as we shall see below, to have had an influence positively pernicious, in at least one of the 'national' societies,—so called. In England, our brethren of the Wesleyan Methodist connection raise between two and three hundred thousand dollars annually, for missionary purposes, without special agencies. If this may be done in the missionary cause, why not in others? and if in England, why not in America? Instead, therefore, of discourag-

* Methodist Magazine and Quarterly Review, vol. i, pp. 220, 221. † Ibid., p. 118.

ing the labourers, and thus weakening our own hands, by disparaging the means at command under our existing economy, let us rather bend our attention to their improvement, and to the development of their latent energies. In some of the great institutions of the day, there is too much reason to believe that one of the leading objects is the employment and support of the special agents themselves, especially where this system is connected with theological seminaries, and indigent young men sent out to look for congregations and a call. In this way the agencies, like the farming of taxes, are themselves made a heavy tax upon the public; while the whole amount of their cost is subtracted, at the same time, from the main object of benevolence professedly held up to view. May it continue to be our glory, not only to endeavour to excel in good works, but to do it with the smallest possible burden to the people! This is as clearly our duty, as it is theirs to glorify God with their substance, as well as with their bodies and spirits which are his."*

Methodism and Education.—It has been a common assertion, on the part of the enemies of Methodism, and one which has received too much countenance among some of its thoughtless friends, that it is opposed to learning. Against this aspersion, which had been reiterated by the Christian Spectator, in a notice of some of Dr. Clarke's works, Mr. Emory vindicates the church, by recounting some of the men of learning who have appeared among its founders and promoters, together with the provisions which have been made for the extension of education among its ministers and members.

"Yet, after all, perhaps the gentlemen exclaim, What does all this argue? What if the Wesleys, and Fletchers, and Walshes, and Cokes, and Bensons, and Asburys, and Clarkes, and a host of others, have been lovers of letters, and friends of learning? What if one of Mr. Wesley's most prominent and early acts was the establishment of a classical school at Kingswood, which flourishes still, and if the preachers in connection with him in England have since, by great exertions, established another of the same character, but more extensive, at Woodhouse Grove;—what if one of the very first acts of the Methodist bishops and conference in America, immediately after the organization of the Methodist Episcopal Church, and in the midst of their poverty and privations, was the establishment of a college on an extensive scale, at Abingdon, in Maryland;—what if near fifty thousand dollars, in the infancy of Methodism here, were begged through the continent for that institution; and if, after it was burned down some ten years subsequently, another effort was still made to establish another college in Baltimore, which, to the dismay of its friends, was shortly afterward also burned;—what if Bishop Asbury, the very soul of the body, it would

* Methodist Magazine and Quarterly Review, vol. iii, pp. 106, 107.

seem, in the estimation of some gentlemen, had it specially at heart to see a school under the special patronage of the Methodists established *in every district*,—all which are *facts*;—yet what does all this prove?—Does it prove that the Methodists have not been a 'sect' hostile to learning; and that it has not been their 'distinctive object' to 'promote ignorance?' We shall not answer the question. And if either ignorance or malice answer it against us, we have no hope that any thing that we can say will mend either the heart of the one, or the head of the other. Before Methodists, however, can 'decry learning,' they must *learn* to decry their own founders, and the most eminent, devoted, holy, zealous, indefatigable, and successful men, who have ever espoused and adorned their cause; and they must, moreover, exhibit the anomaly of a people imbued with a spirit and with principles diametrically opposite to those of their most distinguished guides and leaders. We doubt whether any considerable number even of individuals among Methodists have ever done this; much less the 'sect.' And if any have, the unworthy acts of such individuals ought no more to be charged to the denomination than other unworthy acts of other unworthy individuals, in our own denomination or in others. Among the constant charges to every Methodist preacher are, 'Be diligent.—Never be unemployed: never be triflingly employed.—Never trifle away time.' To these are added, 'Search the Scriptures,—constantly,—some part of every day: regularly,—all the Bible in order: carefully,—with notes: seriously,—with prayer: fruitfully,—immediately practising: meditating,—at set times: hearing,—at every opportunity.'—To instruct the people, not only publicly, but 'from house to house.' In order to this, they are assured that they will need to exercise all the sense and grace they have, and 'all the knowledge' they can 'procure,' or the grace they can 'attain.' And thus, thoroughly to furnish themselves, and to be able to instruct others, as workmen that need not to be ashamed, rightly dividing the word of truth, they are advised, and exhorted, to redeem every fragment of time,—'As often as possible to rise at four;—from four to five in the morning, and from five to six in the evening, to meditate, pray, and read the Scriptures, with notes:—to read the most useful books, and that regularly and constantly;—steadily to spend all the morning in this employment, or at least five hours in the four and twenty, in addition to their other duties. If any plead that they have not a taste for this, they are advised to contract a taste for it, by practice, or to quit the ministry. If any plead that they have not books, they are enjoined to be 'diligent to spread the books,' and then they will find them wherever they go."*

"We will not speak of the 'course of study' prescribed to all candidates for admission into the itinerant Methodist ministry, and on which they are examined, and required to give satisfaction, previously to their admission into full connection. Nor will we speak of the standing order of the General Conference for a 'committee on education:'—nor

* Methodist Magazine and Quarterly Review, vol. i, pp. 235, 236.

of the able report of that committee drawn up and adopted at the last session of the General Conference, and published by order of that body;—nor of the 'seminaries' which, by the exertions of Methodists, the gentlemen admit are now 'rising in different parts of our land with considerable promise.' They are pleased to insinuate that these modern effects are produced by the circulation among us of such works as Dr. Adam Clarke's Commentary. If so, then Dr. Clarke's Commentary, were it for this cause alone, ought to be very highly prized, and a hundred-fold more widely circulated. The gentlemen themselves do, indeed, declare that, 'after all,' they 'do not object in the least' to the extensive circulation given to it. On the contrary, that they 'only wonder at it,—and wondering, rejoice to see it,' p. 554. But they must excuse us for subjoining, that, if their joy be sincere, they have adopted, we think, a most wonderful mode of showing it. It does not seem to have entered into their thoughts, that, without any change of principle, our enlarged exertions and success in the cause of education latterly may be, in part at least, the result of increased numbers, and of the consequent increase of both means and wants, together with our ratio of participation in the general impetus which the whole civilized world has felt on the subject of education. From the beginning, Methodists have always esteemed it both a duty and a privilege to take part in every good work, for the glory of God, or the melioration of man; and in coming up, under Christian auspices, to the help of the Lord against the mighty, in the good work of education, they are acting perfectly in character, and according to their first principles. Were they to do otherwise, they might be much more justly reproached with a shameful dereliction of the principles of their fathers."*

The true secret of this outcry is thus exposed:—

Man-made Ministers.—"What then can the gentlemen mean by charging us with decrying learning? They have themselves, though unwittingly perhaps, furnished a clew, which affords the best apology that we can conceive of for their extraordinary mistake. In immediate connection with this charge they add, (and distinguish the addition with italics,) 'and *man-made ministers*.' Aye; to this count in the indictment we plead guilty: these we do decry. And we have little doubt that this is the solution of the mystery. Methodists have decried the *substitution* of 'human learning,' in the place of other qualifications which they deem essential to the gospel minister. They have decried the fixing of certain *standards* of 'human learning' which the Master hath not fixed, as *indispensable* to the gospel ministry. They have decried the disowning, and contemptuously treating as 'incompetent,' and 'inefficient,' all ministers who do not come up to those *human standards*, although such ministers may be well learned in what God has called them to teach, and although *he* owns and blesses their

* Methodist Magazine and Quarterly Review, vol. i, pp. 237, 238.

labours perhaps ten thousand times more than those of some who sit at ease in college chairs and ridicule them. But solid and liberal learning, however deep or wide, such as that of the Wesleys, of Fletcher, of Walsh, of Coke, of Benson, or of Clarke, *in connection* with the proper personal and sacred qualifications for the gospel ministry, and with God's holy seal and blessing, they do not decry, and never did decry. On the contrary, they think it greatly desirable, and highly to be honoured. Yet, in the wants of the world, and the perishing condition of millions, we should consider it, in fact, as a very great and cruel *sin* absolutely to exclude from the ministry very many who do not possess such high literary qualifications, yet are well qualified in other respects, and may be, and are, eminently instrumental in turning many to righteousness, and shall shine as the stars in the firmament for ever and ever. This is being wise above what is written, and assuming an authority which the Master never granted. The late Rev. *Joseph Eastburn*, of Philadelphia, an authorized minister of the Presbyterian Church, was an example of such as we mean: a man who would not only have been an *ornament*, but, what is better, a blessing to any Christian church or pulpit. Yet Mr. Eastburn, previously to his admission to the ministry, was, we believe, as the phrase is, an unlearned mechanic. He was, nevertheless, well learned in experimental and practical godliness, and in the Holy Scriptures, and an able and successful minister of the New Testament.

"But, from the manner in which the gentlemen speak of 'man-made ministers,' it would seem doubtful whether they believe there are any such, or that there is any occasion to guard against the introduction or the manufacturing of them in this country. If the gentlemen will look into Dwight's Travels in Germany, (an interesting work, notwithstanding the faults above noticed,) they will find in his account of the Lutheran Church of Prussia, under the head 'Theological Candidates,' that there may be not only 'man-made,' but devil-made 'ministers,' such as, if '*intellectually* qualified,' are not required even to profess 'belief in revelation.' If there *are* such in Germany, there *may* be danger of such in this country; and Methodists do say, and we hope every true Christian says, From such, 'good Lord, deliver us!'"*

Sacred Poetry.—Though Mr. Emory does not seem to have had much natural genius for poetry or music, yet the delicacy of his taste in both these departments is exhibited in the following extracts from an article on sacred poetry. After quoting a passage from Montgomery, on the characteristics of a good hymn, he proceeds to apply them to the Methodist collection:—

"We most earnestly wish that the above just remarks of Mr. Montgomery might have their well-merited effect on all that tribe of 'camp

* Methodist Magazine and Quarterly Review, vol. i, p. 238.

meeting hymns,' 'spiritual songs,' and 'songsters,' which have contributed so extensively, we fear, to pervert the taste of a large portion of the community; or, at least, to prevent its improvement. Is it true that these are so superior to the admirable hymns of Charles and John Wesley, and of Watts, and others, mighty orbs of sacred song, which are contained in the Methodist Hymnbook? Are not the latter equally, at least, suited to the social circle, and to 'camp meetings,' as well as to public worship? Or is it not rather a reproach to us even to institute a comparison? The truth is, that all that give any real value to those patchwork, piebald collections, may be found in the Methodist Hymnbook, and those who have this have little occasion to buy them over again. The rest are for the most part such miserable jig ditties, and prose run mad, as it grieves us to think that any either of our preachers or people can bestow on them the favour of their countenance. We know there are very many who do not, and will not. Yet the known extent of this evil,—we greatly fear its growing extent,—and the discredit it brings on us, extort from us these remarks. Should any individual, in consequence of our making them, accuse or even suspect us of any unfriendliness to the spirituality and life of devotional poetry, either for public or social worship, that individual will greatly wrong us. If there be distinguishing excellence in any collection of hymns on earth, it is in the *spirituality*, in conjunction with the sublime poetry, of those in the Methodist Hymnbook. And to say that such hymns, through every gradation of Christian experience, from its first dawnings, or our first awakenings, up to the purest and most exalted rapture, quite in the verge of heaven,—that these do not suit our experience, or our family or social circles, or our camp meetings, or any other meetings, is a reflection upon our experience, and upon such meetings, infinitely more discreditable to them than either to our Hymnbook, or to the great and holy men who were its authors and compilers. In a word, if the Methodist Hymnbook is not adapted to our experience, and to those circles and meetings, then, we fear, there must be something in our experience, or in the manner of managing some of those meetings, which does not become Methodists. And after all, we strongly suspect that the true defect is,—*our own want of a thorough acquaintance with our regular* HYMNBOOK, *and that every individual among us does not possess it.* We wish we could persuade even the preachers to endeavour to make themselves *thoroughly* acquainted with this Hymnbook, and with a proper variety of tunes suited to its numerous measures, and to the different occasions for using them, and the diversities of individual experience. Then they could personally and practically recommend both the hymns and the tunes. And what a pleasing and edifying amusement,—what a delightful and holy feast,—what a rich treasure, would this be to themselves! And then how might they instruct, and edify, and cheer, and charm their friends, in social or other circles; and also lead, or aid, in hymning holy airs, in fit words, in the public congregations. The true art of poetry, we beg

leave to assure them, does by no means consist in the mere rhyming of the final syllable, or in the exact recurrence of a certain number of feet, even though those feet (which, by the way, in the hymns of modern manufacture is not always the case) may be scanned regularly, or have been carefully counted upon the fingers.

"The greater part of the hymns in the Methodist Hymnbook were composed by the Rev. Charles Wesley. Some of them were the productions of the Rev. John Wesley; some of the Rev. Samuel Wesley; others of Dr. Watts;—a few were translations from the German, by John or Charles Wesley; and all had the approving stamp of those masters in Israel, and in Christian poesy. The poetic character of the hymns bequeathed to us by these 'sweet singers' needs not our praise. It cannot be unacceptable to our readers, however, to know the sentiments of men who have themselves not only been smitten with the love, but gifted with the gift of sacred song. Mr. Montgomery, it is true, adjudges the first rank, 'among hymn writers,' to Dr. Watts. In this sentiment we cannot agree with him; and his able reviewer in Blackwood justly remarks on it, 'This assertion [of the pre-eminence of Dr. Watts] may startle many readers.' The same critic afterward adds,—'That a poet of Mr. Montgomery's power and skill should be blind to the numerous faults and defects of Dr. Watts's hymns is not to be supposed, and accordingly he speaks freely of them all, and as truly, but not more so, than he has spoken of their merits.'

"Far be it from us to wish to detract a particle from the substantial and just fame of Dr. Watts. As a hymn writer, he may be admitted to hold the next place after Charles Wesley; and this is high praise. But we cannot allow him to be superior. In the walks of experimental Christianity in particular,—the glory and the high calling of Methodism,—the whole Christian world ought surely to acknowledge Charles Wesley's hymns to be unparalleled. Dr. Watts himself, with his characteristic and amiable candour, is said to have acknowledged that he would have been willing to relinquish all the poetic honours derived from his own numerous productions, to have been the author of that single hymn of Charles Wesley's, denominated 'Wrestling Jacob,' commencing thus in our collection,

'Come, O thou Traveller unknown,'——"*

Sacred Music.—"As we yet hope to see the day,—would that it might be speedily,—when, among the multitudes of our congregations and members, every individual capable of using it may be possessed of the Methodist Hymnbook, so do we trust yet to see a corresponsive introduction of the excellent *Harmonist* adapted to it;—and that it will be universally adopted as our standard Tunebook, as the Hymnbook is for our hymns. In this case, how great would be the pleasure which we should experience in the extensive intercourse which exists be-

* Methodist Magazine and Quarterly Review, vol. i, pp. 153–155.

tween all the parts of our wide-spread community, to find ourselves always *at home* in the *tunes*, as well as in the *hymns!* Such a uniformity in our tunes, and such a practical familiarity with them, would have the most direct and powerful tendency to accomplish that great desideratum,—a congregational, hearty, and devout co-operation in singing them. This indeed would be charming, and link us truly 'to the radiant angels;'—to sing, says the admirable Wesley, with the spirit and with the understanding, in hymns 'which are both sense and poetry; such as would sooner provoke a critic to turn Christian, than a Christian to turn critic,'—'especially when sung in well-composed and well-adapted tunes, not by a handful of wild, unawakened striplings, but by a whole serious congregation: and these not lolling at ease,—drawling out one word after another,—but all standing before God, and praising him lustily and with a good courage.' Improvements doubtless may be made: yet, as a whole, for our congregational singing, we question whether a better guide can be found than the 'Methodist Harmonist.' We know this to be the opinion also of much better judges than we pretend to be. And if this brief notice shall contribute in any measure to induce the proper and deserved attention both to our Hymnbook and Harmonist, our present object will be accomplished; and we shall hope that the church, and our congregations generally, will speedily realize the happy results. We beg leave, in closing, to express our gratification that the compilers of our Tunebook concur with us in deprecating the frequent introduction into ordinary congregational singing of fugue tunes, and a complicated artificial harmony. We have often felt and mourned over this as a lamentable destroyer of the glory of *Methodist* congregational singing; and as the chief, if not the sole cause, in fact, of that deplorable evil so extensively, we fear, creeping in among us, by which this heavenly part of worship is confined, as in the orchestras of public shows or theatres, to a few individuals, technically styled *the singers*. This grieves us greatly, and ought not so to be. On this point, the excellent Dr. Adam Clarke has expressed himself with so much more force and venerable authority than we can possibly aspire to, that no reader, or singer, we trust, will refuse to hear and to weigh his words:—

"'The *singing* which is here recommended,' says this eminent divine, (note on Coloss. iii, 16,) 'is widely different from what is commonly used in most Christian congregations; a congeries of *unmeaning* sounds, associated to bundles of nonsensical, and often ridiculous *repetitions*, which at once both deprave and disgrace the church of Christ. *Melody*, which is allowed to be the most proper for devotional music, is now sacrificed to an exuberant *harmony*, which requires not only many *different kinds* of *voices*, but *different musical instruments*, to support it. And by these preposterous means, the *simplicity* of the Christian worship is destroyed, and all *edification* totally prevented. And this kind of singing is amply proved to be very injurious to the personal piety of those employed in it: even of those who enter with

a considerable share of humility and Christian meekness, how few continue *to sing with* GRACE *in their hearts unto the Lord?*'

"And again,—on Eph. v, 19,—'*Singing and making melody in your heart to the Lord.*—The *heart* always going with the *lips*. It is a shocking profanation of divine worship, to draw nigh to God with the *lips*, while the *heart* is far from him. It is too often the case, that in public worship, men are carried off from the *sense* of the words by the *sounds* that are put to them. And how few choirs of singers are there in the universe, whose *hearts* ever accompany them in what *they* call *singing the praises of God?*'

"It will be perceived, at the same time, that nothing here said by us, or quoted from Mr. Wesley or Dr. Clarke, is intended, or calculated, in the slightest degree, to discourage or to disparage the most genuine good singing, according to the strictest rules of, we had almost said, this divine art. Neither do we object to the forming of associations for improvement in it, but highly commend them;—nor to the leaders and regulators of congregational singing sitting together for this purpose, in whatever part of the church may be judged most convenient. It is the *neglect* of singing, on one hand, and the *abuse* of it, on the other, against which we protest."

"We will barely add, that neither should light, flippant, or irreverent things, (not worthy of the name of sacred tunes,) ever be suffered to banish from among us those holy and admirable compositions,—so much the better if old and familiar, and so much the more sublime if simple,—which, in other times, have thrilled through every soul in our congregations, and inspired their devotions with little short of celestial rapture;—when, 'with one mind, and one mouth,' the full chorus of the whole assembly thus glorified God."*

Education.—The subject of education, whether among the ministry or membership, ever lay near Mr. Emory's heart. It has been mentioned, in the biography, that he was a member of the convention of literary and scientific gentlemen which met in the city of New-York in October, 1830. For the Magazine for the next year he wrote a review of their "Proceedings," in which his own views of education are given at some length. It is thus introduced:—

"Next to religion itself, and perhaps to civil order, there is no one subject that we can bring before our readers, of deeper or more universal importance than that of education. If any who read this first sentence shall think it extravagant, we beg that they will not therefore throw down the article, or turn away from it, but do us (and we hope themselves also) the favour to read on. Its subject is one in which every individual is interested: every parent and every child; every brother and every sister; every Christian and every citizen. It em-

* Methodist Magazine and Quarterly Review, vol. i, pp. 149–162.

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braces within its broad and comprehensive grasp the entire community, and spreads itself over the whole interests of man, from the cradle to the grave,—in time and in eternity. 'The great design of a liberal education,' says the late excellent and judicious Dr. Benjamin Rush, 'is, to prepare youth for usefulness here, and for happiness hereafter.'

"That education is uncongenial with, or unfriendly to religion, or to any solid and substantial interest of man, is so far from being true, that it can have been only in ignorance, or in knavery which preys upon ignorance, that such a sentiment ever had an origin. That it should continue to be cherished in this age of the world and of Christianity, and above all in *this* country, would be a reflection so deeply disgraceful, that we are anxious to give the fullest and most practical proof of its utter falsehood; and at the same time to throw around our own communion, especially, a still stronger guard against the possible admission or propagation of a sentiment, as well so degrading in itself, as so pernicious in the consequences which it must inevitably draw after it. That ignorance is the mother (or the nurse) of devotion, of sound morals, of civil or religious liberty, or of individual, domestic, or social happiness, is an idea worthy of the dark superstition, or of the (if possible) darker craft, in which it was engendered, and has been fostered; but it is not the doctrine of Christianity, or of Methodism. It is as diametrically opposite to the one as it is to the other.

"We cannot indeed be surprised, for it is not surprising, that the systems of education heretofore mostly in use, and still much too generally so, have had to encounter both the apathy of prejudice, and the actual resistance of direct hostility. It has not been, however, to true and useful learning that even the great body of the people have ever manifested any opposition; but to that empiricism of pretenders, who have substituted for learning the formality of spending in halls of learning, so called, a specified time, in passing through certain mechanical forms, in order to acquire, *as a matter of course*, the 'mystic sheepskin,' and to palm that upon the world, and upon the church, as an unquestionable proof of *learning*, and, above all, as an *indispensable* if not a sufficient passport to the Christian ministry! It is from such literary quackery, and from such attempts to forge for them and to fasten upon them monkish chains like these, that the people, and especially Christian people, who have not so learned Christ, recoil in disgust,—and justly. 'The common people,' as Dr. Rush remarks, 'do not despise scholars because they know more, but because they know less than themselves. A mere scholar can call a horse or a cow by two or three different names, but he frequently knows nothing of the qualities or uses of those valuable animals.' It is the *confining* the idea of learning to *that sort of education*,—this wall of separation erected in her temple to bar out the body of the people,—that we wish to demolish. We wish to throw open the inmost doors of the temple to the whole community; to let them *taste* as well as *see* the rich repast within, and thereby to make them, from practical and fruitful experience of its

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excellence, the fast and steady friends and supporters of all liberal and truly useful knowledge."*

Popular Education.—"One of the special objects contemplated in the establishment of the Wesleyan University, as well as of the University of New-York, is a more equal and general diffusion of knowledge, by the extension of the blessings of education to that numerous class of our fellow-citizens, and especially of our rising population, which hitherto has had the benefit of them but in a very limited degree. In the organization of the government of this great country, it should never be forgotten, as was remarked by Mr. Gallatin, in his interesting speech before the convention, that the people are sovereign,—not *de jure* only, but *de facto*;—not of right merely, but in fact. In this view of the subject, as the same eminent statesman added, there is but one question left:—Shall we be governed by ignorance or by knowledge? 'On this single question depends the solution of the all-important problem, whether our institutions shall be so administered as to become a model for imitation, or a shoal to be avoided;'—whether ambitious, wicked, and aspiring demagogues shall lead hoodwinked an ignorant populace, mount upon the party contests artfully fomented among them into offices of emolument and power, and involve them in civil broils, if not in civil war and bloodshed, for the fiendish purpose of riding in the whirlwind, and rioting in the storm. This is a matter in which *Methodists* have as deep a stake, and as solemn a responsibility, as any other portion of the community. And while in the church they acknowledge no sovereign, among either preachers or people, but the Lord Jesus Christ and his laws alone; in the state, they, both ministers and people, as unequivocally subscribe to, and as uniformly and steadily support, the above principles, as any other class of citizens whatever. Indeed, the efforts they are making, and especially the ministry, to give the utmost diffusion within the compass of their means to the lights of education and useful knowledge, and consequently to civil and religious liberty, is the most efficient and unanswerable, because it is a practical and palpable refutation of the cruel and designing slanders uttered and echoed against them. It proves the sincerity at least of their professed conviction, that their principles and system are in perfect harmony with our free institutions. All that is necessary for our guidance in this matter is, that the affairs of church and state may for ever and wholly be kept separate and distinct; and that the radical difference between the nature, the origin, and the ends of their constitution and polity, may never be lost sight of. If we refuse this, we reject the light of revelation, the paramount light of all, and introduce an adulterous and dangerous communion between things which He whose kingdom is not of this world did never intend should be joined together.

"The colleges, and other principal seminaries of learning, in this country, have heretofore been organized and conducted mostly on the plan of European models. These latter were established at a period

* Methodist Magazine and Quarterly Review, vol. ii, pp. 160, 161.

when nearly the whole stock of the science and literature of the known world was locked up exclusively in the classic writings of Greece and Rome; when men of learning were few, and scattered over the wide extent of different countries having little or no domestic literature, and scarcely a fixed language; and when they corresponded altogether in Latin, and published their works in that tongue. In this state of things, it was perhaps not only proper but necessary that the study of Latin and Greek should be made indispensable in a liberal education. The circumstances of the present period of the world are wholly different, and demand a corresponding change in the constitution of our literary and scientific institutions; though, as will be seen before we close this article, we are far from intending by this remark to discourage, much less to repudiate, the study,—the thorough study,—of those models of style, taste, and eloquence in which classic antiquity still stands, and will probably for ever stand, unrivalled, save only by the sacred and inspired penmen of the *oracles of God*."*

Terms of Admission to College.—"In regard to the attainments required for *admission* into colleges, we are not sure that a mistake has not been committed in making the standard, in profession at least, too high; although the usual *practice*, we apprehend, makes it abundantly low. It would be better, we think, to tell the truth. Let the requisites for admission be moderate; but let them be adhered to. In the University of Oxford, in England, the only test for matriculation, as was stated by Dr. Coley, is a brief examination in the Greek Testament and the Æneid of Virgil, or similar primary books. It may be worthy of consideration also whether too much stress has not been laid on a precise age. We would caution parents and guardians, however, against sending boys *from home* into the temptations of college associations at too tender an age; and also against incurring unnecessary expense by so doing, if they can otherwise obtain for them, at less cost, a full share of preparatory instruction, by able and thorough teachers;—always bearing in mind, at the same time, that, as in other things, so especially in education, that which is lowest in price is often very far from being the cheapest. In regard to the attainments and age requisite for admission into college, reference of course must also be had to the rules of the institution as to the time of remaining in it, and the principles of advancement from class to class,—whether this is a matter of course, after spending the usual time in any one class, or only according to the evidence given, on examination, of actual qualification."†

Diplomas.—"The purport of a few remarks which we took the liberty to make on this topic, in the convention, cannot be correctly understood from the brief minute at page 126 of the Journal. Our suggestion was, that the error, perhaps, might not be in the *principle* of giving diplomas, as to the thing itself,—but in the *practice* of the colleges, in

* Methodist Magazine and Quarterly Review, vol. ii, pp. 163, 164. † Ibid., p. 167.

conferring them *indiscriminately* on all students who had spent the usual time in college, and passed through the several classes, without any reference to actual qualification. Some gentlemen had proposed to substitute certificates of the studies pursued and the attainments made, in place of the diplomas conferred at present, on the ground that these diplomas really signify nothing, except that the possessor has passed some time within the walls of a college, and are now universally so understood. In reply, we inquired what security there was that such certificates would not gradually become just as much a mere matter of course; and whether the object had in view by all might not be as well accomplished by a reform in the present *practice* of the colleges, so that diplomas should be granted only to such as were found, on examination, actually qualified for them; and that both students and their friends, as well as the public, should be made to understand this. It was with these qualifications, and on these grounds, that we ventured to express our doubt of the expediency of introducing at once so entire a revolution on this point, as the abolition of diplomas altogether. The practice of the American colleges, in granting the Bachelor's degree indiscriminately, to all students who have spent the usual *time* within their walls, has certainly been carried beyond that of the most ancient and eminent European models. In the University of Oxford, although the degree of 'Master of Arts' is gained (without a severe examination and with few instances of failure) by a residence of sixteen terms after obtaining the Bachelor's, yet a considerable number of candidates for the Bachelor's degree are rejected, or, as it is commonly called, 'plucked.' This is stated in the paper communicated by Dr. Coley; and we very much incline to think that a somewhat similar course in our own colleges, at least in reference to the Bachelor's degree, the first and the proper foundation of all the rest, would be attended with happy results to the cause of sound learning. It would indeed require a considerable degree of moral courage on the part of any single college, to commence such a course independently of others. Yet we are not sure that any one that would do so, in default of the consent of others, would not gradually, and perhaps speedily, acquire a character for its diplomas which would make them of some real value, and consequently to be more extensively sought. At all events, such an improvement, as it seems to us, might easily be brought about by a concert among the colleges; and for effecting such concert, literary conventions, on the principle of that lately held in this city, present probably the most propitious opportunity."*

College Discipline, Parental System.—"As respects the 'parental system of discipline,' so termed, all who spoke on it in the convention seemed to be agreed in *word;* yet it did not appear to us that there was any clear agreement as to the precise and definite import of the *thing*. President Bates, for instance, advocated this system, wherever

* Methodist Magazine and Quarterly Review, vol. ii, pp. 170, 171.

it could be introduced, but did not believe it sufficient for good government; and hence maintained the necessity for laws and regulations—few and simple. But is the parental system inconsistent with laws and regulations—few and simple? We think not. On the contrary, it seems to us that laws and regulations of this description, administered with the mildness and firmness of a wise and good father of a family, are indispensable to such a system. In every well-ordered household there must necessarily, we apprehend, be at least some general rules of order and business, if not written yet promulged with sufficient explicitness to be perfectly well known and understood. These rules constitute the basis of the parental government of a family; and without such rules, and their strict and equitable observance too, on the part of the governors as well as the governed, any family must speedily be involved in confusion, or be subjected to the violent remedy of domestic despotism. It was, however, that parental spirit of kindness mingled with firmness, and that deep, constant, and affectionate interest in the health, morals, manners, comfort, and general improvement of their pupils, on the part of the faculty and the administrative government of literary institutions, to which we think the most of those who addressed the convention on this subject, had special reference. Could parents generally once become fully satisfied that such an interest in their children's welfare is taken, by those to whose charge they are committed in the most important period of their life,—that it extends not only to the lecture or recitation room, but to all places in which the student may be, and at all times, while under the care of the institution,—that it will secure the faithful performance, as far as may be, of the offices of a parent, as well as those of instructers and governors, and when this cannot be done, that timely notice will be given,—then indeed might we hope to see removed a very great part of the objections which parents now too justly feel to sending their children from under their own eye, even for the most important purpose of a liberal education. That there is room, much room, for improvement in this respect, few or none of the gentlemen composing the convention seemed disposed to deny. That such an improvement, at the same time, is gradually going on, we do believe. And we trust that our newly organized institutions especially, and those about to be organized, or which at any future time may be so, will not fail to avail themselves of the best lights of experience, and observation, and reason, on this subject. But we as ardently hope, on the other hand, that the idea will never be adopted that the 'parental system,' that at least which we advocate, means a system without laws, and consequently without system, and without order. Nothing, in our judgment, could be more erroneous in theory, or more fatal in practice. Let the professors and presidents in our colleges rule like parents, and *manifest*, on all suitable occasions, the interest of parents, for the comfort and welfare of their pupils in all respects, as well as for their progress in learning, and they will find this we doubt not both the most ready

way to fill their halls, and also to secure from their pupils toward themselves the respect and the obedience of sons."

Dismission from College.—"There was one embarrassing branch of the question now under review, on which we were much gratified to hear the sentiments so generally, and with so much unanimity, expressed in the convention. It was that which relates to the dismissal of a student from one college operating, by concert among colleges, as a disqualification for his admission into any other. This has long seemed to us an unreasonably severe, unwise, and (if we may use the term) unparental degree of rigour. It consults the fancied dignity and authority of the college government, we apprehend, more than the real welfare of the pupil, and is a relic of statelier and stiffer days and rulers, which modern improvements and more liberal views and feelings may well dispense with. It has often happened that individuals have been dismissed from a college for faults in themselves really trivial, in which however the faculty have considered their honour and authority concerned. And perhaps the students implicated, or many of them at least, have also been unavoidably so situated in regard to their fellow-students, as to conceive themselves compelled in honour, according to their views of things, to act with them. It is true, their views may have been founded in error. They may have mistaken the point of honour,—which we agree, is, in truth, obedience to the laws to which they subscribed at the time of matriculating. The college, from that moment, becomes in theory, and ought to be so in fact, their *alma mater*, and governing, as well as teaching, like a kind yet faithful parent, ought to be honoured and obeyed as such, in all her lawful commands and counsels, as long as the pupil remains under her fostering care. Still, though the point of honour be mistaken, yet, with the erring youth, it is the point of honour,—a principle good in itself, and capable of being directed to advantageous and noble ends, though in many instances certainly misapplied. We do not dispute that those who persist in resistance to the college government, after all other means of correction have been resorted to in vain, may be and ought to be dismissed. This is doubtless essential to the very existence of efficient government, the prostration of which, even in behalf of a ward or a son, no wise guardian or parent could ever desire. Yet we contend that to follow such dismissal, in all cases, with exclusion from all other similar institutions, is a measure of severity both barbarous in itself, and calculated in a great majority of instances to defeat the very object which *ought* to be had in view,—the rescue and reformation of the offenders. If admitted, on application, into other colleges, where they would find themselves released from former associations, and taught wisdom by experience, ripening with age, many such young men would doubtless both retrieve their own credit, and become ornaments and valuable members of society. Perhaps, too, a change of teachers and governors might not sometimes be without a good effect.

For though in cases of rebellion, so called, the young and weaker party generally bear the brunt of blame, yet it may happen occasionally that there are faults at least on both sides; and more prudent and skilful governors and teachers may perhaps make more respectful and obedient pupils, and lead them to the formation or the development of mental and moral powers and habits well worth the experiment of such a second, or even a third, or a thirtieth trial."*

Study of the ancient Classics.—"With regard to the study of the Latin and Greek languages, a subject which at present engages much attention, we admit at the outset, and without hesitation, that it is not *essential* to even a liberal education; that to insist on it as such, and as the only avenue to science, is calculated to confine education to the few, which ought to be extended to the many; is an odious obstruction to the diffusion of useful knowledge; inconsistent with the state of society, and with republican institutions; and a serious obstacle to the speedy and universal spread of the gospel itself. While these two dead languages continue to be made the indispensable and essential part of a collegiate education, as was justly remarked by Mr. Gallatin, the academies and preparatory schools will necessarily be led to adapt themselves to the colleges for which they are to prepare students. The Latin and Greek languages will be there also the principal, and almost engrossing objects of education; and hence those who leave such schools to enter college will generally be found entirely deficient. While on those not intended to enter college, the effect must be still more seriously pernicious. They will leave school perhaps at an early age, from the necessity of resorting to active pursuits for the means of subsistence, and to assist their parents in mechanical, mercantile, or agricultural operations. But they will leave it without having acquired, and without having enjoyed the means to acquire, that kind and degree of scientific and practical and useful knowledge, the want of which is most felt, for which there is so loud and general and just a demand, and which ought to be satisfied. It is this tremendous loss of time, Mr. Gallatin added, which constitutes the great evil, that cannot be removed otherwise than by substituting a more rational system of education,—one better fitted to the situation, pursuits, and wants of the community.

"But, though Dr. Rush was of opinion that to encounter the strong and universal prejudice in favour of the Latin and Greek languages, as a necessary branch of liberal education, requires the recollection of escapes from a lion and a bear, we incline to think that the risk, and the consequent courage, required at present, is rather on the other side. The setting of the popular current, at this day, seems to be rather against the Latin and Greek, as even a useful and important part of education at all. Against this opposite extreme, as we cannot but consider it, we beg to enter our most earnest protest, and to add a

* Methodist Magazine and Quarterly Review, vol. ii, pp. 172-175.

few observations in opposition to the entire repudiation of those ancient and noble tongues.

"Mr. Gallatin himself, the most powerful advocate in the convention of such an organization of colleges as neither to make indispensable nor to exclude a classical course, averred, at the same time, that nothing was further from his design than to depreciate the study of languages. That philology,—the science of language, its varied structure, the investigation of the means by which, through that inestimable gift of Providence, ideas are communicated, and the stock of knowledge is gradually accumulated and transmitted to succeeding generations,—is not only one of the most interesting, but one of the most important studies. It is, in fact, an essential branch of the science of mind, and consequently as much superior to those branches of knowledge which have mere matter for their object, as mind is to matter. Now, it is also admitted, on all hands, that Greek is one of the most perfect, if not the perfectest of languages. Mr. Gallatin, indeed, as Dr. Rush had done before him, made an ingenious use of this fact, in support of his position that the study of the dead languages is neither essential, nor even particularly appropriate, to the formation of style in the vernacular language of the student,* or to exercise the faculties and form the mind. 'It is well known,' said he, 'that the Greeks, who carried that instrument [language] to such a degree of perfection, did not learn and were not assisted by any other language than their own. And it will not be denied that, trained by an education carried on in their own language exclusively, the faculties of those fathers of modern civilization were unfolded and exercised in a most wonderful degree. The highest and most acute powers of the mind are displayed in their splendid, though often erroneous speculations. And the whole stock of knowledge in every science, with which we took our departure in the sixteenth century, was almost exclusively due to the discoveries made by that small nation within the short space of its national existence.'—Pp. 174, 175.

"We cannot admit, however, specious and plausible as this argument is, that it at all proves that every other nation, in all ages and circumstances, might as speedily and certainly, without the aid or study of any other language than their own, attain an equal perfection of language, and an equal discipline and development of the powers of the mind. As well might this be said of a resort to the ancient Grecian models in the *arts*, in which that extraordinary nation excelled, and still remain the unrivalled models of the world, equally as in language. If the study of language at all be an essential branch of the science of mind, and this again the most exalted and important of all sciences,

"* Dr. Rush went so far as to maintain that the cultivation of the Latin and Greek languages is a great obstacle to the cultivation and perfection of the English language; that an understanding which does not contract an oblique direction by being employed four or five years in learning Latin or Greek, must have uncommon strength.—*Observations on the Study of the Latin and Greek Languages.*"

Study of the ancient classics.

then surely the study of one of the most perfect of languages, if not the most perfect, is the directest and most rational path to the sublime pleasure and profit to be derived from such study."

"We will subjoin, on this topic, but a very few additional thoughts, and these rather as heads of argument than otherwise, as we find that our present limits will not admit of more.

"A very general sentiment seems to prevail at present in favour of the study of modern languages, and particularly of the French and Spanish, to which may be added the Italian and Portuguese. The great intercourse which, as a nation, we already have, and which will doubtless greatly increase, with nations speaking the two former languages especially, makes an acquaintance with them peculiarly and increasingly important. Now any one, having any familiarity at all with the subject, knows that a previous knowledge of Latin furnishes a key which renders the additional acquisition of all these languages comparatively easy. This consideration, itself, seems to us to decide the question of the *utility* of the study of Latin. We might add, however, its importance (as, in submission to some great names, we must still think) in order to an accurate and thorough acquaintance with the etymology, the beauty, the force, and the compass of our own tongue; the treasures of learning, and taste, and style which it unlocks; the logical training in which it disciplines the mind; and the facilities it affords and the accomplishment it adds to those destined for any of the learned professions. On these grounds, and others which might be stated, we should regret to see the study of this ancient and noble tongue lightly discarded.

"We have not mentioned the German among the modern tongues above named, because, although in itself an important language, it yet has not the same near affinity to the Latin as the others.

"Similar additional arguments might be urged in behalf of the study of Greek. And certainly the late resuscitation of the Greek nation, its inclination to a form of government so much resembling our own, its profession of Christianity, though in a corrupted form, and the increasing literary, religious, and commercial intercourse which cannot fail to be opened, consequently, between this country and the modern inhabitants of that once so celebrated and classic land, altogether make an acquaintance with their language also, at this crisis, peculiarly important."

"We will add only one remark more, and that is, that Greek is the language in which the living oracles of the New Testament were originally composed by the inspired penmen, under the dictation and guidance of the Holy Spirit; and also the Septuagint, that early and most important version of the Scriptures of the Old Testament, which was used by our blessed Lord and his apostles themselves, and constitutes the true key to a large portion of the idiom of the New. And though our confessedly excellent English translation is certainly sufficient for all ordinary and essential purposes, yet to all such as can

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conveniently be put in possession of the requisite means, it must certainly be a valuable acquisition to be able, occasionally at least, to consult the originals for themselves. To every minister of the gospel this must be peculiarly desirable and important, though we deny its indispensableness. And according to our views of the divine call to the Christian ministry, it can never be known beforehand on which of our sons, or on whose son, God may be pleased to impose this great burden, and to confer this great honour. While then age admits, and we enjoy the means, we surely ought not to fail, on our part, to store their minds with the richest and most valuable endowments in our power; riches these which do not, will not, and cannot, so readily take wings and flee away. We may then leave it to the gracious God of providence to lead, and guide, and use them in such way as may seem best in his heavenly wisdom. The same argument may be urged in reference to the business of the world, and to the demands of our country. It is not possible for any father to divine what his son may become fit for, or be called to. He may intend him for the honourable and useful employment of a mechanic, a merchant, or a farmer. Yet Providence, and his son's inclination and talents, may afterward lead him into a very different course, and place him in situations in which the want of early education must be deeply felt and deplored. There is no field of usefulness, nor any post in church or state, to which the sons of the humblest man among us may not be ultimately called in the order of Providence, and in the wants of the church and the world; and we consider it therefore a sacred duty, to our country, and to our God,—to ourselves, to our children, and to humanity,—not to be wanting on our part to supply our offspring with what so many of us so deeply feel the want of ourselves, and, leaving the rest to God, to fit them as far as in our power lies, to perform the noblest, the happiest, and the most useful part, on the great stage of human existence. That learning alone will not qualify them for this, we know full well. And our readers, we trust, will do us the justice to believe that all our remarks are based on the supposition of the earliest, most faithful, most prayerful, and most exemplary attention to the inculcation and practice of true piety and pure morals, without which all other imaginary accomplishments are but the glittering, fatal decorations of guilt and ruin.

"There may be in some youths an invincible repugnance to the study of languages, and perhaps even an incapacity for it. In such cases they should by no means be forced to continue it. Such a course might not only disgust but ruin them. Incapacity, however, should never be supposed without a fair trial, and with every proper encouragement and help. The powers of some minds are much slower in their development than those of others; yet such often exhibit, in after life, a depth, and strength, and solidity, which amply repay all the pains and cost of their early culture. The fault may sometimes also be in the teacher, more than in the scholar. And although frequent changes of teachers, where it can conveniently be avoided, we think

by no means advisable, yet it is sometimes not only expedient, either on the above ground or others, which every parent and guardian ought carefully to observe, but even indispensable."*

Importance of Education to the Methodists.—"To ourselves, as a Christian denomination, now numbering in this country alone nearly half a million of actual members, besides the quadruple or more of this number of hearers and friends, the establishment of at least one university under our own special direction and patronage, with its appropriate departments truly and ably organized and ultimately filled up, is certainly a subject of immense moment; and never more so than precisely at this period. This, we think, is also indicated by the openings and course of Providence; and by 'joint action,' and 'extensive co-operation,' we are persuaded it *can* be accomplished. Let us recollect, moreover, what our country bids fair to be even within the days of our own children, and what, with the continued, and, we hope, even the increased blessing of God, will probably be the proportionate increase of our own denomination, and its consequent duties and wants,—let us keep all this in mind, and then faithfully, liberally, and of a ready mind, do *our* part to place our institutions on correspondingly broad and liberal foundations. The views of our excellent friend, the Rev. Richard Watson, of England, in a late letter to us on this subject, are, we think, as just in themselves as they are happily expressed. 'In American Methodism,' he says, 'I have felt increasing interest, regarding it as taking a large share in morally educating a vast and rising empire, and feeling that the present race of American preachers, and the leading friends, are deeply responsible to posterity, to the interests of which their anxieties and plans are thrown forward. I rejoice much in those plans of effective education for your youth in which you are so honourably engaged, being persuaded that if you give Methodism its full play in society, you must render it a means of supplying all the wants of your people, literary, scientific, and religious.' The judgment of such a man cannot but have, even in this country, a share of that just weight and influence which we know it so largely commands in his own.

"The beneficial effect of a more diffused education, on the moral feeling of the community, was forcibly, though very modestly, noticed in the convention by Mr. Gallatin. On this point, he remarked, all were agreed; and 'he would only say, that one of the most powerful means to preserve man from mistaking the road, even to earthly happiness, was to teach him and make him feel the value of intellectual enjoyments.'—P. 182. With this view, and in conformity with one of the fundamental rules of Methodism, 'as we have opportunity, doing good of every possible sort, and, as far as possible, to all men,' it is our earnest desire, and, we think, our solemn duty, according to the ability with which God blesses us, to endeavour to bring the whole

* Methodist Magazine and Quarterly Review, vol. ii, pp. 176–184.

community to participate in the benefits of education. And as God has been pleased, in his good Providence, to make us the honoured instruments of preaching the gospel to the poor, and of greatly meliorating their condition in other respects, so, by our peculiar economy, it may be his good will to make us the happy instruments of opening to them, and placing within their reach, the pleasures and profits of learning and science also.

"We say the *profits*, as well as the pleasures, of learning and science. This is a view of the subject which we, as a people, have hitherto, we are persuaded, greatly overlooked; while others have been reaping from it a rich harvest. Education is wealth. This is a point well understood by the great body of the thinking, enterprising sons of New-England; and it is, partly at least, in consequence of a profound sense and a fruitful experience of this grand secret in domestic and political economy, that they throw so large a share of their energies and means into the cause of education. They know that their pound, thus laid out, seldom fails to gain them ten pounds. If even a poor man can by any honest means only contrive to give his sons (and much more if his daughters too) a good education, with the early and careful inculcation of sound religious and moral principles and habits, he commits them afterward to a bountiful and gracious Providence, not only with a cheerful resignation, but with a pleasurable confidence. He knows that, whether at home or abroad, these are sterling qualifications which, with the blessing of ordinary health and industry, can seldom or never fail to gain them respect and support. Indeed, in that region, the young men themselves are so sensible of this, that nothing is more common than for them to *work out* a large portion of the expenses of their education, by acting as private tutors in assisting to forward others of more means, by teaching schools made up for themselves during vacations, and sometimes at other periods by permission, or by such other laudable means as ingenuity, necessity, and industry combined, will seldom be at a loss to devise. Young men of this description, and especially those of religious as well as moral habits, and of peculiarly promising abilities, are very frequently also assisted by the kindness and bounty of others to complete their education; and few charities, in our humble judgment, are more excellent, more noble, or more truly fruitful than those of this class. So long since, and so deeply, were we impressed with this conviction, that, previously to our last General Conference, we had prepared an outline of a plan for the special purpose of aiding youth in such circumstances, who may be either members of our communion, or the sons of our brethren and friends, in the ministry or out of it. Not to educate 'indigent pious young men *for the ministry*:'—but to *educate* them. If God should be pleased afterward to call them to the work of the ministry,—as in many instances we doubt not he would,—so much the better. In any event, it would be rare indeed that charity so bestowed could be misapplied; while by the more general diffusion

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of knowledge society would be enlightened and improved, the way would be prepared for a more general reception and spread of the gospel, and we, our children, our country, the church, and the world, would be the gainers. This sketch we were induced to withhold at that time, in consequence of the numerous other important objects then pressing upon us. It is, however, still by us, and by no means abandoned. And unless something better shall be suggested, we hope yet to have an opportunity of submitting it for consideration.*

"Let any reflecting person only consider for a moment how many teachers and professors the numerous and multiplying schools, academies, and colleges, in this great country, must require; the immense increase of demand, too, which must take place, both from the increase of population, and of the public sense of the importance and value of education. Let him consider also how large a proportion of these would be preferred, if they could be procured from our own denomination; let him then calculate the respectability, the safety, and the public utility, of investments in such stock as the stock of education; let him calculate the interest on its cost, and compare this with the *pecuniary* advantage even which it may be the foundation of in after life; let him also consider that education, while it peculiarly fits a man for the profession of a teacher, and cannot but be a source of satisfaction and advantage in any pursuit in life, prepares him also, if inclination, and circumstances, and talents lead that way, to pass to the schools of medicine or law, to the bar, the senate, the bench, to the highest offices of trust and profit in the gift of the country, and, if God calls, will prove a most useful as well as a most pleasurable auxiliary to every ambassador of Heaven. Let all this, and much more which might be said, be considered, and then let every man decide for himself whether it is not the best policy and economy, as well as a duty and an honour, to bestow on his children, if it be within his power, a liberal education.

"Time was, when to be a 'schoolmaster' was perhaps an office of inferior repute. The reason was, it was too often committed to such ignoramuses, or else to such miserable, drunken, dissipated debauchees as disgraced it: such as could make a living in no other way, and were thought fit for nothing else!—as if the culture, and training, and forming of our *children's minds* were a matter of the smallest consequence of all others in the world. That time, however, to a very great extent, we rejoice to say it, is gone by. Young men, and middle aged, and aged men, of respectable talents and acquirements, and of pious and moral habits, deem it now not only no disgrace, but a profession as respectable as it is important, to engage in the instruction of youth. Such, too, are not only received but welcomed into the most respectable circles in society. A well-educated man, who conducts himself in other respects with propriety, is a welcome visiter in

* For this outline, see Appendix, No. IV.

any family. Nay, if he possesses and cultivates, besides, an agreeable, pious, and communicative disposition, his company will be courted; for it is scarcely possible, with such qualifications and habits, that his acquaintance should not be both profitable and pleasing. Let all these views be collected, and let the mind be brought to bear upon them in one glance, and then, we repeat, let the decision be made, whether, even as a *marketable* commodity, on the principle of a sheer cool calculation of mere loss and gain, it is possible for us to make a better investment in behalf of our children, of such an amount of money as education can now be had for, than in that imperishable, ever rising stock. We say not this by any means to exclude still higher motives; but because this, among our denomination at least, has hitherto had, we are satisfied, far less consideration than it is entitled to receive. Even now we have frequent applications for teachers of our own denomination, which we are not able satisfactorily to supply. These fields are white to the harvest;—and this harvest also truly is great and valuable, and the labourers are few. The moral and political influence of well-educated men, too, is vast; and there is neither reason nor religion, that we can perceive, in our suffering it to be wholly wrested from us, and engrossed by those who are far from holding this great power with an impartial or even hand, and many of whom openly evince toward our communion especially a cruelly bitter and proscriptive hostility."*

Female Education.—"The education of *daughters*, too, is, in our estimation, a matter of little if any less moment than that of *sons*. Much, we conceive, remains yet to be *done*, and much *light* to be shed, on this branch of the subject. Females, we are persuaded, have never yet, even in Christendom, enjoyed their rightful share of attention in this respect. That it is both the duty and the interest of the community, and particularly of parents, to provide for their better and more efficient education, is susceptible, we are equally well convinced, of the clearest demonstration, even on principles of the strictest domestic and political economy, as well as in regard to all the highest interests of man, from his first vital breath in this preparatory state, to the endlessness of his existence in eternity. Of this no rational man, who reflects a moment on the relation and influence of a daughter, a sister, a wife, a mother, can, we think, entertain a doubt."†

Constitution of the Methodist Episcopal Church.—But one of the most valuable of Mr. Emory's articles is one contained in the last number which he edited. In which, under the unpretending title of "The next General Conference," after giving a brief constitutional history of American Methodism, he proceeds to consider some important questions connected with its constitution, which were to come before the

* Methodist Magazine and Quarterly Review, vol. ii, pp. 185–188.
† Ibid., pp. 188, 189.

ensuing General Conference. In order to understand this part of the article, it is necessary to remember, that, at the establishment of the delegated General Conference, it was invested with full powers to make rules and regulations for the church, under six restrictions. And to these was appended a proviso that none of them should be altered without a joint recommendation of all the annual conferences, and a vote of two-thirds of the succeeding General Conference. Among these restrictions was one fixing the ratio of representation in the General Conference. In consequence of the unexpectedly rapid increase of the church, the proportion of delegates being found entirely too great, a resolution was introduced into the annual conferences, recommending to the ensuing General Conference (1828) to change the ratio of delegation. For want of the concurrence of the Philadelphia conference, this proposition failed. A resolution was, therefore, passed by that General Conference, recommending to the annual conferences to alter the proviso itself, so that the concurrence of two-thirds of the General Conference, and three-fourths of the members of the annual conferences, should be sufficient to modify any of the restrictions except the first. It was in view of this measure especially that the article above referred to seems to have been written; and from it, as well as from a review, in the preceding year, of the "Appeal to the Philadelphia Conference" on the same subject, it will appear that Mr. Emory was opposed to so great an alteration of the constitution of the church.

Constitution of the General Conference.—"As to the question, which is affirmatively argued at considerable length in this 'Appeal,' whether the 'limitations and restrictions' on the delegated General Conference may with propriety be denominated a 'constitution,' we beg leave to make but a single remark, and to support it by a very few others. Whether the instrument containing these restrictions be *denominated* a constitution or not, doubtless it *is* one to the General Conference. It is affirmed in this 'Appeal,' that those who composed the General Conference of 1808 had been previously instructed by most, if not all the annual conferences, to agree at that session in constituting a delegated General Conference, to take the place thereafter of the General Conferences held on the former plan. And if the Baltimore, Philadelphia, and New-York Conferences, which were most interested to have it otherwise, certainly gave such instructions, as is averred, there surely can be no doubt that the others concurred. But be this as it may, it is perfectly certain that all the annual conferences did thereafter adopt and sanction that important measure, by acting from that time in conformity to it, under and agreeably to the provisions of

the instrument by which it had been settled. This, so far as we have ever understood, they have done uniformly from that time, and without demur in a single instance. A stronger or more unequivocal ratification of the act, we think, could not reasonably be demanded. Besides, if the delegates elected, commissioned, and taking their seats in the General Conference under that instrument, should ever take upon themselves to say that they would disregard the very charter of their own powers, how, we ask, could it be expected that anybody else would thereafter be governed by it, or pay any deference to their acts under it? And, in such a case, we beg particularly to be informed, what would there be to hinder every preacher in full connection from going up at once to take his seat again in the General Conference as formerly? If these 'limitations and restrictions' are not as a fundamental law to the delegated General Conference, and consequently as a constitution in the strongest sense, to bind the delegates themselves, whom else ought they to bind? This view of the subject has always appeared to us conclusive; and consequently we have, from the beginning, entertained on this point but one opinion, viz., that to the delegated General Conference, the limitations and restrictions under which the members hold their special commission are a constitutional law, of a fundamental and inviolable character. There may be differences of opinion, and honest differences, as to what is the true construction and meaning of particular provisions in this fundamental instrument. The same discrepance in judgment occurs, we know, among the greatest statesmen and jurists, as to the true construction of the constitution of the United States, and of all other constitutions and bills of rights, or whatever else they may be called. Yet this does not at all alter or affect the character and binding force of the instruments themselves.

"The authors of the 'Appeal' before us, speaking of the first formation of the delegated General Conference, say,

"'It is readily admitted, that, in this organization of the General Conference, two errors were committed. One in the second restriction, in not allowing a greater latitude for graduating the ratio of delegation, as the necessity of the case might demand, from an increase of members;—and the other, in the proviso, in requiring the joint recommendation of all the annual conferences, to enable two-thirds of the General Conference to change any of the restrictions. Two-thirds, or three-fourths of the conferences, should have been the rule, instead of the whole number. To use a figure, we would say that this restrictive belt was too tightly buckled.'—P. 6.

"We readily agree that a greater latitude ought to have been allowed for graduating the ratio of delegation, or else that some special provision ought to have been made under which it might be practicable to alter the ratio to a greater extent, without requiring the previous consent of *all* the annual conferences. Had our fathers of that day anticipated, within so short a period, the immense increase of the members, and ministers, and annual conferences, within our highly favoured

communion, we are persuaded that they would have been of the same opinion. To suppose that they did not anticipate this, is no disparaging reflection on their wisdom or foresight. Very probably we ourselves as little anticipate what God will bring about in the days of our children; and to them the plans which we now devise, and think liberal and broad, may seem as contracted, and as inadequate to the great events of their time, as those of our pious fathers now do to us.

"But, we respectfully beg leave to ask, and to submit it to the serious and enlightened consideration of judicious, experienced, and reflecting brethren, whether the error may not have been rather in placing this item respecting the ratio of delegation on the same ground, and in the same class at all with the other limitations and restrictions? And particularly in placing it on the same ground with the first, third, fourth, and fifth? It is indeed in entire accordance with our own feelings, and with our humble judgment, to add the sixth also, which perhaps ought to be retained where it is, for the more perfect security of our deficient, and suffering, and worn-out brethren, and of helpless widows and orphans. If to these objects of our tenderest and strongest sympathies we can give but a pittance, we should at least do all in our power to make them as assured as possible that the means of affording them this partial relief, however inadequate in itself, shall be carefully husbanded, and sacredly and unalterably devoted to this one purpose. This will serve, too, in some measure to console those yet in youth and health, and to encourage them to labour on, though in prospect of future age, and infirmity, and want, and of widows and orphans to be left hereafter to the care of their brethren, and to the good providence of God. Let us look, however, at the first, third, fourth, and fifth restrictions, and ask ourselves if any of us think the 'belt' which our fathers provided to guard *these* was 'too tightly buckled?' Ought a delegated General Conference, at least without the consent of all the annual conferences, to have been left in possession of power not only to destroy the plan of an itinerant general superintendency, so as to do away episcopacy, and dissolve our very episcopal organization, but also to revoke or change the general rules of our societies, to do away the privileges of our ministers, preachers, and members, in regard to trials and appeals, and to alter, or even revoke, our articles of religion, and to establish new standards of doctrine, not only different from, but even contrary to our present standards? Most assuredly we think not; and, taking these limitations simply in their general bearing, as designed to guard the *fundamentals* of our doctrines and economy, in which light only we now speak of them, do any of us think that our fathers acted unwisely in adopting them? Do any of us even now wish to weaken them, or to loosen the bands by which we are so happily and so harmoniously united? In this view, we desire not even the power to do this, either for ourselves, or for our successors.

"We are aware that the first limitation, respecting the standards of doctrine, is excepted in the recommendatory resolution of the last Ge-

neral Conference. But even in regard to the others, excepting that in relation to the ratio of delegation, and viewing them simply in the light above stated, as designed to guard the essential frame of our itinerant general episcopal organization, and those general rules, and rights, and privileges, which constitute the very foundations on which our fabric rests, we confess the more closely we examine them, the more we are impressed with the wisdom by which they were devised and adopted. In making this declaration, we throw ourselves on the candour of brethren to give us credence when we add, that we have here no reference whatever to any questions of a subordinate character which have at any time been agitated among us, in relation to the true construction of any of those limitations. We confine our remarks strictly, as we conceive here becomes us, to the fundamentals of the system, among which our episcopal organization, on the plan of an *itinerant general* superintendency, unquestionably is one. In this we are agreed, with a unanimity perhaps unexampled; and although on some minor points there have been differences, and doubtless honest differences, in the opinions of brethren, yet, if ever any design was cherished anywhere among us to sap the foundations of this system, we are persuaded that that leaven has been pretty thoroughly purged out, and that there never has been a period in our whole history, when, in every essential matter, as well in our general economy as in doctrines, we were, as an entire body, more sincerely and heartily cemented and bound together in love, than at this moment.

"'If it be asked,' say the respected authors of the 'Appeal' before us, 'why the General Conference which adopted this constitution made it so difficult to change it, we answer, We suppose it was from the great solicitude felt by that body to prevent any encroachments on the doctrines and general economy of our church. If in this they erred, the error was honest, for which they should rather be praised than blamed. If the restrictive belt had been too loosely buckled, the danger might have been the greater.'—P. 12.

"Now, leaving out the doctrines, as excepted in the resolution of the General Conference, do any of us desire to facilitate encroachments on the general economy of our church? Does the Philadelphia Conference desire it? We are satisfied that it does not. Whatever fears of this sort may have been entertained by any persons not intimately acquainted with that conference, or whatever differences of sentiment may have existed, or may still exist, in regard to any minor points, we have the strongest conviction, that, in attachment to our general economy, as well as to our doctrines, that body of ministers is as sincere and as hearty as any other in our Union. We bear this testimony, and consider it a duty to bear it, not only from an extensive personal acquaintance with the members of the Philadelphia Conference, but from the proof it has given in the fiery trials through which it has recently and happily passed. From its local situation, and other circumstances, calculations of disaffection and defection were perhaps more largely

and more confidently made by our opponents in reference to this conference than almost any other. But how mortifyingly have they been disappointed! One supernumerary, and two other personages, who could perhaps most conveniently be spared, have been, if a loss at all, the only loss which the steady ranks of that body have sustained.

"The authors of the pamphlet before us, in urging the adoption of the resolution recommended by the late General Conference, say,

"'Another reason which we think should have great effect with us, is, that there has been a coming down in the views of the annual and General Conferences on the subject of the "*proviso*." They now propose so to modify it as to require only three-fourths, instead of the whole number of the annual conferences, to authorize two-thirds of the General Conference to make changes in the constitution. But why have they consented to this modification? Why, clearly, for the purpose of meeting the wishes of this body.'—P. 13.

"Were it clear to us that the 'coming down' alluded to on the part of the General Conference and of the other annual conferences has been in consequence of a change in their judgment, as to the intrinsic merits of the Mississippi resolution of 1826, we should feel that delicacy required us here to submit in silence. The authors of the Appeal themselves, however, are evidently not of this opinion; but that it has been, 'clearly, for the purpose of meeting the wishes' of the Philadelphia Conference. In this, the other annual conferences and the General Conference have certainly given a very strong proof of their high regard for that body; and we cordially agree with the authors of the Appeal, that this disposition to accommodate should be met with corresponding feelings; and we think it will be.

"But, after all, under these kindly feelings, and with a year's maturer thoughts, may we not take leave most respectfully and affectionately to submit to the consideration of our brethren of the Philadelphia Conference, whether it may not yet be worth while to review the whole affair? Whether it be quite clear that it is a matter of gratulation, and not rather of regret, that the Philadelphia Conference singly (and perhaps but by a majority even of that) necessitates this 'coming down' on the part of all the other annual conferences, and of the General Conference too? May not the latter yet have the pleasure of seeing the Philadelphia Conference rather *coming up?* Is it yet too late? Is there not a way by which that body might nobly return the courtesy shown to it, by originating some generous and magnanimous act, equivalent, in substance at least, to the Mississippi resolution of 1826, perhaps with some improvement, and yet so as to leave an option still to the annual and General Conferences to adopt either that or the resolution last recommended,—from *necessity* as we suppose, and not from choice? Have *we* less solicitude, or ought we to have less, to guard the fundamentals of our general economy, as well as our doctrines, than the very able committee by which the restrictive articles of 1808 were framed and reported, or the General Conference by which they were

adopted? Is there less occasion for it now than then? And do not the times, and all our experience, admonish us rather to endeavour to give stability and permanency to our now well-tried and well-approved system, than to retrograde a single hair's breadth toward that state of looseness and insecurity in which we were previously to the General Conference of 1808? The authors of the Appeal say that that state was one 'which now astonishes every one who seriously reflects on it.' Why, then, should we again turn our faces toward it, or weaken the barrier that separates us from it? On this point we *could* say much more, and much that we flatter ourselves would not be wholly irrelevant or idle. But we forbear;—speaking as to wise men,—and knowing that they will judge what we say."*

"In establishing a delegated General Conference, the able and experienced men who were chiefly instrumental in effecting that much-needed and judicious measure, perceived the fitness and indeed the obligation of the occasion, to give to the then existing economy a character of stability, which should place it beyond the power of the delegated body itself to change the fundamental principles of either its doctrines or its discipline. Without this limitation, nothing can be plainer or more certain than that the measure itself could not have been carried. Now it ought to be carefully noted, that, in this arrangement, respect was had to the interests and privileges, not of the preachers only, but of the people also; and that the great desideratum,—the important object in view,—was the preservation, strengthening, and perpetuation, of the '*union of the connection;*' in order to which it was felt that, at the same time with the settlement of the constitution of a delegated General Conference, assurance should be given that 'the doctrines, form of government, and general rules,' under which the whole church was associated by mutual and voluntary compact, should be preserved 'sacred and inviolable.' This was explicitly declared in the preamble of the report of the committee by whom the articles for the constitution of the future General Conferences were drawn up and reported. It was not, indeed, thought proper to impress a feature of absolute immutability on the system, in regard even of what were deemed its fundamentals. Yet it was judged proper, for the satisfaction and assurance of the whole body of our communion, to whom it was dear, to settle it on such a basis as should render any change in these respects *extremely difficult*, and indeed impracticable, except in some such exigence as should render the conviction of its propriety and necessity almost, if not quite, unanimous. This accounts for the strictness of the proviso at the close of the articles of limitation on the powers of the General Conference. We are free to confess, that we once thought this proviso too strict, and that it placed the possibility of change almost too absolutely out of reach. Some additional years of reflection, however, with a careful study of the occasion, nature,

* Methodist Magazine and Quarterly Review, vol. ii, pp. 229–233.

design, and bearing of this important instrument, considering it both in itself, and as compared with the measures which Mr. Wesley was led to adopt for the stability and permanency of the European connection, have produced, we feel in duty bound to acknowledge, such a modification of our views on this subject, as we shall now submit to the candid consideration of those who have, as we trust they will believe we have, the greatest and common good of our whole body, and of the sacred cause committed to our trust, sincerely at heart.

"We ask the General Conference, and the preachers generally, to look first at the subject matter of the several restrictions themselves; and then to consider the parties interested in their preservation.

"With one single exception, for making which we shall presently assign our reasons, what are the restrictions?

"'1. The General Conference shall not revoke, alter, or change, our articles of religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

"'3. They shall not change or alter any part or rule of our government, so as to do away episcopacy, or destroy the plan of our itinerant general superintendency.

"'4. They shall not revoke or change the general rules of the united societies.

"'5. They shall not do away the privileges of our ministers or preachers of trial by a committee, and of an appeal: neither shall they do away the privileges of our members of trial before the society, or by a committee, and of an appeal.

"'6. They shall not appropriate the produce of the Book Concern, nor of the Charter Fund, to any purpose other than for the benefit of the travelling, supernumerary, superannuated and worn-out preachers, their wives, widows, and children. Provided, nevertheless, that upon the joint recommendation of all the annual conferences, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of the above restrictions.'

"It will be perceived that, in this quotation, we have omitted the restriction numbered 2, which provides that the General Conference shall not allow of more than one representative for every five members of the annual conferences, nor less than one for every seven. It is plain, we think, that this item ought never to have been placed where it is. It is one which certainly bears no analogy, in the nature and importance of its subject matter, to at least four of the other restrictions among which it was embodied,—perhaps originally from inadvertence, if not from accident. That the ratio of representation should be fixed, within a reasonable range, and with suitable checks on any alterations of it, is plain. But surely it was going too far to place this point on a par with those great pillars of our ecclesiastical edifice among which it stands. This, latterly, has been deeply felt. So long since, indeed, as

before the last General Conference, the Mississippi Conference originated a resolution which all the annual conferences, except one, concurred in, and with great unanimity, we believe, in each, agreeing to alter this article, without disturbing any other part of the instrument. Not having been able, however, to effect this desirable object in this way, from want of the assent of the dissentient conference, and the existing ratio rapidly increasing in its oppressive burdensomeness, the last General Conference recommended, and all the annual conferences have since concurred in a measure which tends, confessedly, and very considerably, to weaken the force of the whole instrument. This was the price of relief,—and, as it seemed, the indispensable price,—in the single article under consideration. In such circumstances, it may not perhaps become us to call this a retrograde movement, or to question the soundness of its policy. Yet we must say, that our views in relation to it, which were briefly expressed in our number for April, 1831, remain unaltered. The recommendation of the last General Conference, and the subsequent concurrence in it of the annual conferences which had previously assented to the Mississippi resolution of 1826 above alluded to, have not resulted, we are persuaded, from any change of judgment, but from the necessity of the case, and for the sake of the required and the desired unanimity. We have reason to believe, too, that a considerable change has been in progress in the views of the conference formerly dissenting; though we have no certain means of knowing the precise extent to which this change has advanced. Of one thing, however, we are well assured, and that is, that the individual conference alluded to, whatever impression any of our brethren may ever have entertained to the contrary, is as sincerely solicitous to preserve, in their purity and efficiency, both our doctrines and the fundamental principles of our organization and economy, as any other conference in the Union. We say this, as well from intimate and extensive personal acquaintance with that body, as from the ample practical proofs which it has given, particularly in the fiery ordeal through which it has passed since the last General Conference. From its local position and other circumstances, large calculations, doubtless, had been made in reference to it by the opponents of our system. But their disappointment has been as complete, as it has been mortifying to them, and gratifying to us; and we now have the happiest evidences that there never has been a period in our whole history heretofore, when, in every essential matter, as well in our polity as in our doctrines, we were, as an entire body both of ministers and people, more sincerely and heartily cemented and bound together in love than at this moment.

"Is this, then, a time for loosening our 'belts' or our 'buckles?' On the *fundamental* points specified in the restrictions, with the single exception above discussed, *can* we be belted or buckled 'too tight?' Do not the times, and all our experience, (if we may repeat our own former language,) admonish us rather to give stability and permanency

to our now well-tried and well-approved system, than to retrograde a single hair's breadth toward that state of looseness and insecurity in which we were previously to the General Conference of 1808? Why, then, should we again even turn our face toward it, or weaken the barrier erected by the provident wisdom of our fathers to preserve us from it? *Ought* a delegated General Conference to have been left in possession of power, without the consent, to say the least, of all the annual conferences, to dissolve our very organization, to revoke or change the general rules of our societies, to do away the privileges of our ministers and members in regard to trials and appeals, and to alter or even revoke our articles of religion, and to establish new standards of doctrine different from or contrary to our existing standards? Most assuredly, we think, not: nor can we perceive a single good reason why we should desire even the power to loosen one of these foundation stones of our ecclesiastical edifice,—much less the whole of them. Indeed, for ourselves we candidly confess, if any change in regard to these must be made, we would prefer, rather than to loosen them, to see them made immoveable, like the great principles established in Mr. Wesley's Deed of Declaration, the beneficial operation of which has been practically proved for now nearly half a century.

"Will it be said that this is a departure from a *liberal* and *popular* view of the subject? In our humble judgment, it is precisely the reverse: and it is this conviction, too, which, on close investigation and reflection, has contributed to operate so material a modification in our sentiments. It is for the continuance of restraint on our own power, and with a special reference to the interests of those who are not directly represented among us, that we here contend. In this view let it only be considered for a moment, who are the parties interested in preserving inviolate the guarantees established in the instrument in question. Are they the preachers only?—We speak as to wise men; let them judge what we say.

"We beg that it may be distinctly understood, however, that it is at the utmost distance from our design, in any of our remarks now or heretofore made, to throw any obstacle whatever in the way of the action of the General Conference on the resolution recommended by the last General Conference, and adopted since by all the annual conferences. The ratio of representation ought to be and must be changed. In this, so far as we know, there is no difference of opinion among us. But, in our estimation, it is a matter worthy of the most deliberate and enlightened consideration, whether the residue of the subject may not yet be advantageously reviewed; and whether some recommendation may not be originated by the ensuing General Conference, which, when concurred in by all the annual conferences, may serve to repair at least any breach which may have been made in the guarantees which had previously existed,—should such a course, on a mature review, be deemed advisable. This is the point to which we alluded in the introductory part of this article. And in inviting attention to it at this

particular juncture, as we must do or be too late to do it at all, we trust that we have no need to add an assurance, or to invoke the candour of brethren to believe, that our remarks have no reference whatever to any questions of a subordinate character which may ever have been agitated among us; but are intended to be confined strictly and solely to the propriety of the existence of guarantees not less strong at least than those in the restrictive limitations, for the satisfaction and assurance of *all the parties interested*, in regard to those great points which constitute the very basis on which our whole fabric rests, and in reference to which our houses of worship and preachers' houses have been built and settled.

"The consideration last mentioned is one, in our view, regarding it both retrospectively and prospectively, which amounts to a degree of magnitude and importance little short of absolute imperativeness. By giving certainty and permanency to the great principles of their *economy* as well as their *doctrines*, our British brethren have been enabled, in conformity thereto, so to settle the form of their deeds of trust as to secure their chapels and preachers' houses, irrevocably and inalienably, to the uses and purposes for which they were built. This also enabled them, in the year 1808, further to establish on the same basis the very important regulation that the preachers should not occupy any chapel, thereafter to be built, until it was first settled according to rule: so that, while all persons were free to be or to become Methodists or not, or to contribute for the erection of Methodist chapels or not, yet the conference refuses to recognise any as such unless they agree to conform to the essential principles of Methodist order. This, in our humble judgment, is as it should be. But never shall we be able to accomplish this most desirable object, nor perhaps can we be reasonably entitled to its accomplishment, till the fundamentals at least of our system are settled on a basis of certainty and stability. And is a more propitious epoch than the present, for this purpose, likely shortly to occur? On some minor points, it is true, there have been, and possibly may yet be, differences of opinion among brethren. But if a design ever existed, or ever was cherished anywhere among us, to sap the foundations of our economy, that leaven, we repeat our persuasion, has been pretty thoroughly purged out: and even as to any such minor differences, whatever settlement of them might be judged expedient on abstract principles, or did they now for the first time come before us in *originating* the details of a plan, yet, considering all the circumstances in which we are placed,—and especially those produced by the events of the last few years,—with the peace and harmony we now enjoy, and the cheering prospects opening before us,—it may well be worthy of calm and deliberate reflection whether it be not possible to employ our invaluable moments in General Conference both more usefully and more agreeably than by perpetuating controversies which *are*, confessedly, of minor moment. If we be inquired of what those primary principles in our system are, to which we have

alluded in the course of this article, we answer,—that for ourselves we think them expressed with sufficient comprehensiveness in the restrictive limitations,—with the exception, for the reasons above stated, of the second item. As regards the sixth item, which, also, some might not be disposed to reckon among fundamentals, we formerly expressed our opinion that it ought to be retained where it is, for the more perfect assurance of our deficient, suffering, and worn-out brethren, and of widows and orphans: and that if to these objects of our tenderest and strongest sympathies we can give but a pittance, we should at least assure them, by the strongest guarantee in our power, that the means of affording them this partial relief, however inadequate in itself, shall be carefully husbanded, and sacredly applied. This will serve, not only to impart a degree of present relief to those already actually suffering, but also, in some measure, to console those yet in health and strength, and to encourage them to labour on, though in prospect of age and infirmity and want, and of widows and orphans hereafter to be left to the care of their brethren and to the good providence of God."*

No. IV.

The following, it is presumed, is the plan of an education society referred to on pages 303 and 361. It is here published as found in Mr. Emory's hand-writing, among his papers:—

Education Society of the Methodist Episcopal Church.

I. This society shall be called the Education Society of the Methodist Episcopal Church.

II. Its object shall be to assist such ministers (itinerant or local) and such members of the Methodist Episcopal Church, as may not be otherwise able to accomplish it, in giving their sons a useful and liberal education.

III. In all cases the aid which shall be afforded from this institution shall be on condition that those receiving it shall prosecute their studies in some academy or college under the patronage and direction of some annual conference, or conferences, of the Methodist Episcopal Church, or a majority of whose trustees and faculty are members of the Methodist Episcopal Church.

IV. No youth shall receive aid from this institution in any such academy, under the age of fourteen years; nor in any such college, under the age of fifteen; nor shall such aid be continued, in any case, longer than four years, except by a special vote of two-thirds of the

* Methodist Magazine and Quarterly Review, vol. iii, pp. 230–235.

board of managers, in cases of full and strong testimonials of exemplary good conduct, and steadily promising piety and talents. In such cases aid may be extended for one year additional, and no more.

V. The aid to be afforded to youth in any such academy, shall not exceed fifteen dollars per quarter, nor in any college, eighteen dollars per quarter.

VI. Such aid shall not be on the principle of mere *charity*, but of *loans*, on the following principles, viz.:

1. Such youth shall sign an obligation for the repayment of such sums as may be advanced by the board for the completion of his education as above stated. Such obligation to be payable in equal instalments of one, two, three, and four years after the said youth shall have arrived at the age of twenty-one years, *without interest*, till after the expiration of such periods of payment.

2. If any such youth shall die before such periods of payment arrive, his obligation shall be cancelled.

3. If any youth shall, after completing his studies, be judged, by any annual conference of the Methodist Episcopal Church, worthy of being admitted on trial into the itinerant connection of the Methodist Episcopal Church, and be so admitted, the obligation due for his education shall continue without interest, till after he shall have completed his probation, and been admitted into full connection; in such case, one half of such obligation shall thereupon be cancelled, and the balance be payable in five equal annual instalments without interest. If not admitted into full connection, the obligation shall be payable in the manner first stated.

VII. The needy sons of itinerant preachers, whose fathers shall have continued effective in the itinerant ministry for ten years successively, previously to their death, if dead, or to the time of application for aid, if living, may receive one year's aid from this institution, in the manner above stated, for each son otherwise qualified, gratis; of such as have continued effective for fifteen years successively, two years gratis; for twenty years successively, three years gratis; for twenty-five years successively, four years gratis; and for thirty or more years successively, five years gratis.

VIII. Every youth who shall receive the aid of this institution shall produce to the board satisfactory testimonials of orderly good character; and shall always be subject to the authorities and regulations of the institution into which he may be admitted, to be continued or dismissed, as his application to study, and his general conduct and deportment may deserve. The choice of the institution into which such youth shall be admitted under the restrictions above mentioned, shall always be with the youth himself, together with his parents, guardians, or next friends.

IX. The following previous attainments in education shall always be requisite to the reception of aid from this institution, for admission into any academy or college, viz.:—

Education Society of the Methodist Episcopal Church.

[Left blank.]

For the attainment of those prerequisites, the board may allow to the needy sons of travelling preachers, on the principles stated in the seventh article, a sum not exceeding three dollars per quarter for the first year; four dollars per quarter for the second; and five dollars per quarter for the third year: nor, in any case, for such previous attainments, shall any allowance be made more than three years.

X. No youth shall be entitled to aid from this institution, one of whose parents, if living, shall not have been a member of this association and regularly paid the subscription money, for three years previously to application for aid, and who shall not continue to do so during the continuance of the course of study, or at least from within one year from the time of becoming acquainted with the existence and objects of this association, except on a certificate from the quarterly meeting conference, within the bounds of which such parents shall have resided, certifying that they did not possess means sufficient to justify their becoming members. But in no case shall any travelling preacher be entitled to the benefit of this institution without having contributed as aforesaid, and having also used his influence to promote the objects of this association, subject, on any question of this, to the decision of the annual conference of which he may be a member.

XI. All applications for aid from this association, in case of the sons of itinerant preachers, shall be accompanied with a certificate from the annual conference of which such preacher shall be a member, or was at the time of his decease, that the applicants are proper objects for assistance, within the principles of this constitution; and in case of applications for the sons of local preachers, or other members of the Methodist Episcopal Church, a similar certificate from the quarterly meeting conference, within the bounds of which the parents shall have resided, shall be required.

N. B. On this sketch, the following memoranda are endorsed:— "Terms of membership," "Organization," "Self-supporting schools:" indicating that he intended to incorporate in it other provisions.

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